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EURIPIDES

HIPPOLYTUS

1853

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Class of 1817

OF WORCESTER, MASSACHUSETTS

For Greek and Latin Literature



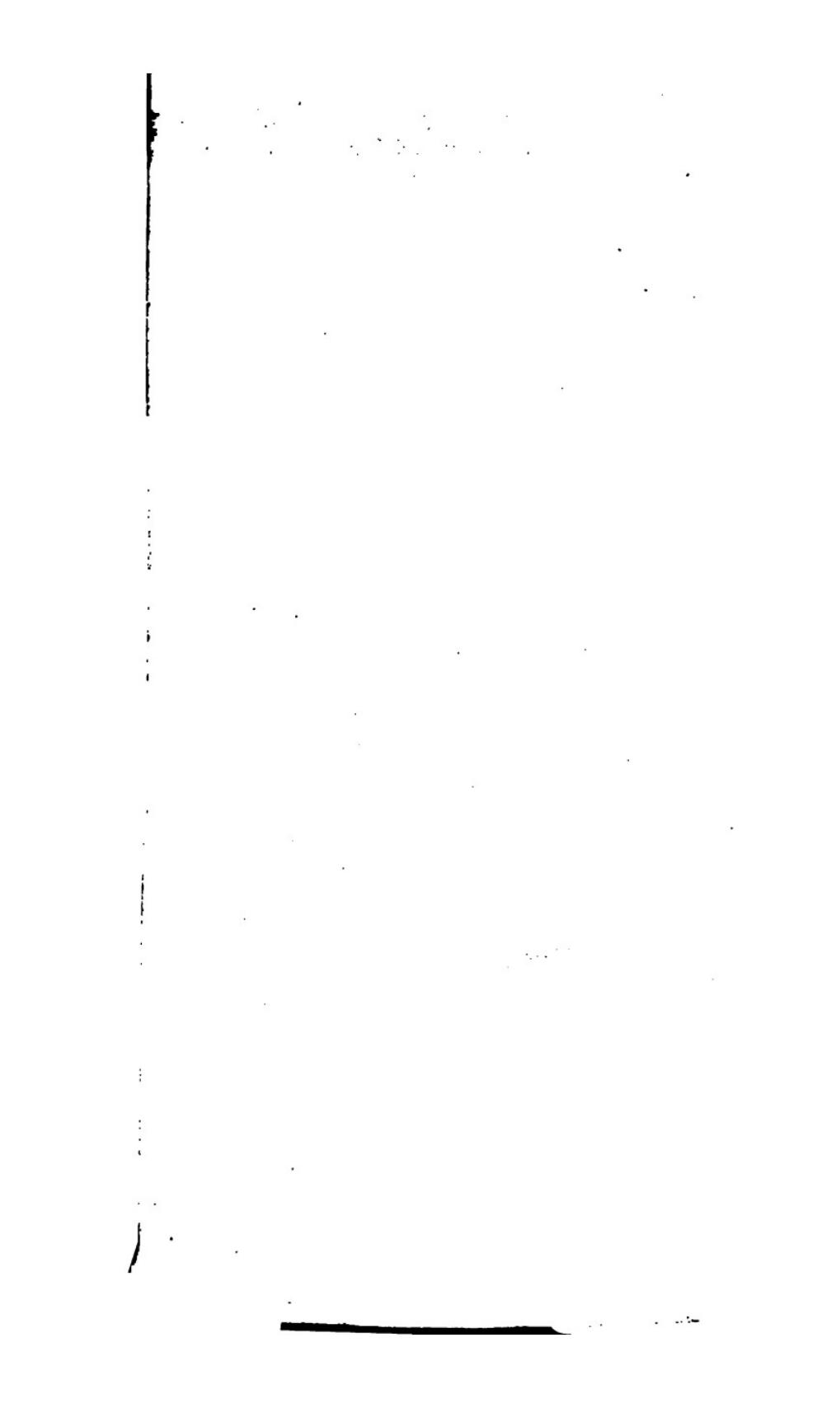














Thomas Keach  
Arnold's School Classics.

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THE

"HIPPOLYTUS,"

OF

EURIPIDES,

WITH ENGLISH NOTES,

FROM THE

*Augæt*  
GERMAN OF WITZSHEL.

by Alexander Smith, M.A.

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LONDON:

FRANCIS & JOHN RIVINGTON,  
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1853.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΥΡΙΠΙΔΟΥ  
ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

Πολλὴ μὲν ἐν βροτοῖσι κούκ ἀνώνυμος  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω·  
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν  
ναίουσιν εἴσω φῶς ὁδῶντες ἡλίου,  
τοὺς μὲν σέβοντας τάμα πρεσβεύων κράτη,  
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.  
ἐνεστὶ γάρ δὴ κὰν θεῶν γένει τόδε,  
τιμώμενοι χαίρουσιν ἀνθρώπων ὅποι.  
δεῖξω δὲ μύθων τῶνδε ἀλήθειαν τάχα·  
οὐ γάρ με Θησέως παῖς, Ἄμαζόνος τόκος,  
Ἴππολυτος, ἀγνοῦ Πιτθέως παιδεύματα,  
12 μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας  
λέγει κακίστην δαιμόνων πεφυκέναι,  
ἀναινεται δὲ λέκτρα κοὺ φαύει γάμων.  
Φοίβου δ' ἀδελφῆν "Ἄρτεμιν, Διὸς κόρην,  
16 τιμᾶ, μεγίστην δαιμόνων ἡγούμενος"  
χλωρὰν δ' ἀν' ὄλην παρθένῳ ξυνῶν ἀεὶ<sup>1</sup>  
κυστὶν ταχείας θῆρας ἔξαιρει χθονός,  
μείζω βροτείας προσπεσών ὀμιλίας.  
20 τούτοισι μὲν νυν οὐ φθονῶ τί γάρ με δεῖ;  
ἄ δε εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι  
Ἴππολυτον ἐν τῷδε ἡμέρᾳ· τὰ πολλὰ δὲ  
πάλαι προκόφασ', οὐ πόνον πολλοῦ με δεῖ.  
24 ἐλθόντα γάρ νιν Πιτθέως πότ' ἐκ δόμων  
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων  
Πανδίονος γῆν πατρὸς εὐγενῆς δάμαρ  
ἰδοῦσα Φαίδρα, καρδίαν κατέσχετο

- 28 ἔρωτι δεινῷ τοῖς ἐμοῖς βουλεύμασι.  
 καὶ πρὸν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,  
 πέτραν παρ' αὐτὴν Παλλάδος κατόφιον  
 γῆς τῆσδε ναὸν Κύπριοδος ἐγκαθείσατο,  
 32 ἔρωσ' ἔρωτ' ἐκδημον· Ἰππολύτῳ δ' ἐπὶ  
 τὸ λοιπὸν ὡνόμαζεν ἰδρῦσθαι θεάν·  
 ἐπεὶ δὲ Θησέὺς Κεκροπίαν λείπει χθόνα,  
 μίασμα φεύγων αἴματος Παλλαντιῶν,  
 36 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,  
 ἐνιαυσίαν ἐκδημον αἰνέσας φυγήν,  
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη  
 κέντροις ἔρωτος ἡ τάλαιν' ἀπόλλυται  
 40 σιγῇ· ξύνοιδε δ' οὐτὶς οἰκετῶν νόσον.  
 ἀλλ' οὐτὶ ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·  
 δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.  
 καὶ τὸν μὲν ἡμῖν πολέμιον νεανίαν  
 44 κτενεῖ πατὴρ ἀραιίσιν, ἃς δὲ πόντιος  
 ἄναξ Ποσειδῶν ἄπασεν Θησεῖ γέρας,  
 μηδὲν μάταιον ἐς τρὶς εὐξασθαι θειῷ.  
 ἡ δὲ εὐκλεῆς μέν, ἀλλ' ὅμως ἀπόλλυται,  
 48 Φαιόδρα· τὸ γὰρ τῆσδε οὐ προτιμήσω κακὸν  
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ  
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν.  
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως  
 52 στείχοντα, θήρας μόχθον ἐκλελοιπότα,  
 Ἰππόλυτον, ἔξω τῶνδε βήσομαι τόπων.  
 πολὺς δὲ ἄμ' αὐτῷ προσπόλων ὁπισθόπους  
 κῶμος λέλακεν, Ἀρτεμιν τιμῶν θεὰν  
 56 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεψγμένας πύλας  
 "Αἰδου φάος τε λοίσθιον βλέπων τόδε.

## ΙΠΠΟΛΥΤΟΣ.

Ἐπεσθ' ἀείδοντες ἐπεσθε  
 τὰν Διὸς οὐρανίαν  
 Ἀρτεμιν, ἣ μελόμεσθα.

## ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα,  
 Ζανὸς γένεθλον,

64 χαῖρε χαῖρέ μοι, ὡς κόρη  
Λατοῦς Ἀρτεμι καὶ Διός,  
καλλίστα πολὺ παρθένων,  
ὅς μέγαν κατ' οὐρανὸν  
58 ναίεις εὐπατέρευαν αὐλάν,  
Ζανὸς πολύχρονου οἴκου.

ΙΠΠ. χαῖρέ μοι, ὡς καλλίστα,  
καλλίστα τῶν κατ' Ὀλυμπον

2 παρθένων, Ἀρτεμι  
σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου  
λειμῶνος, ὡς δέσποινα, κοσμήσας φέρω,  
ἐνθὲ οὔτε ποιμῆν ἄξιοι φέρβειν βοτὰ

6 οὗτ' ἥλθε πω σίδηρος, ἀλλ' ἀκήρατον  
μέλισσα λειμῶν ἡρινὸν διέρχεται.  
Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις,  
δῖσοις διδακτὸν μηδέν, ἀλλ' ἐν τῷ φύσει  
50 τὸ σωφρόνειν εἴληχεν ἐς τὰ πάνθ' ὄμῶς,  
τούτοις δρέπετοθαί τοῖς κακοῖσι δὲ οὐ θέμις.  
ἀλλ', ὡς φίλη δέσποινα, χρυσέας κόμης  
ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.

84 μόνω γάρ ἔστι τοῦτ' ἐμοὶ γέφας βροτῶν  
σοὶ καὶ ξύνεμι καὶ λόγοις σ' ἀμείβομαι,  
κλύνων μὲν αὐδῆν, ὅμμα δὲ οὐχ ὄρῶν τὸ σόν.  
τέλος δὲ κάμψαμι ὠσπερ ἥρξάμην βίον.

ΘΕΡ. ἄναξ, θεοὺς γάρ δεσπότας καλεῖν  
χρεών,

ἄρ' ἂν τί μου δέξαιο βουλεύσαντος εὖ;

ΙΠΠ. καὶ κάρτα γάρ οὐ σοφοὶ φαι-  
νούμεθ' ἄν.

ΘΕΡ. οἵσθ' οὖν βροτοῖσιν δὲς καθέστηκεν  
νόμος;

92 ΙΠΠ. οὐκ οἶδα τοῦ δὲ καὶ μὲν ἀνιστορεῖς  
πέρι;

ΘΕΡ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν  
φίλον.

ΙΠΠ. ὄρθως γε τίς δὲ οὐ σεμνὸς ἀχθεινὸς  
βροτῶν;

ΘΕΡ. ἐν δὲ εὐπροσηγοροισιν ἔστι τις χάρις;

ΙΠΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ  
βραχεῖ.

- 97 ΘΕΡ. ἡ κάνθ θεοῖσι ταύτον ἐλπίζεις τόδε;  
 ΙΠΠ. εἴπερ γε θυητοὶ θεῶν νόμοισι χρώμεθα.  
 ΘΕΡ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσ-  
       εννέπεις;  
 100 ΙΠΠ. τίν'; εὐλαβοῦ δὲ μή τι σὸν σφαλῆ  
       στόμα.  
 ΘΕΡ. τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κύπρις.  
 ΙΠΠ. πρόσωθεν αὐτὴν ἀγνός ὁν ἀσπάζομαι.  
 ΘΕΡ. σεμνή γε μέντοι κάπισημος ἐν βροτοῖς.  
 104 ΙΠΠ. ἄλλοισιν ἄλλος θεῶν τε κάνθρώπων  
       μέλει.  
 ΘΕΡ. εὐδαμονοίης, νοῦν ἔχων ὅσον σε δεῖ.  
 ΙΠΠ. οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.  
 ΘΕΡ. τιμαῖσιν, ὃ πᾶς, δαιμόνων χρῆσθαι  
       χρεών.  
 108 ΙΠΠ. χωρεῖτ', ὄπαδοί, καὶ παρελθόντες δό-  
       μους  
 σίτων μέλεσθε: τερπνὸν ἐκ κυναγίας  
 τράπεζα πλήρης· καὶ καταψήχειν χρεὼν  
 ἵππους, ὅπως ἂν ἀρμασὶ ζεύξας ὑπο  
 112 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·  
 τὴν σὴν δὲ Κύπρου πόλλ' ἐγὼ χαίρειν λέγω.  
 ΘΕΡ. ήμεῖς δέ, τοὺς νέους γάρ οὐ μιμητέον,  
 φρονοῦντες ὄντας ὡς πρέπει δούλοις λέγειν,  
 116 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,  
 δέσποινα Κύπροι. χρὴ δὲ συγγνώμην ἔχειν,  
 εἴ τις σ', ύφ' ἥβης σπλάγχνον ἔντονον φέρων,  
 μάτατα βάζει· μὴ δόκει τούτων κλύειν·  
 120 σοφωτέρους γάρ δεῖ βροτῶν εἶναι θεούς.

## ΧΟΡΟΣ.

- 124 'Ωκεανοῦ τις ὕδωρ  
 στάζουσα πέτρα λέγεται  
 βαπτὰν κάλπισι ρυτὰν  
 παγάν προϊεῖσα κρημνῶν,  
 δθι μοί τις ἦν φίλα,  
 φάρεα πορφύρεα  
 ποταμίᾳ δρόσω  
 128 τέγγονσα, θερμᾶς δὲ ἐπὶ νῶτα πέτρας  
 εὐαλίου κατέβαλλ'. δθεν μοι

- 130 πρώτα φάτις ἥλθε δέσποιναν  
τειρομέναν ιοσερᾶ
- 132 κοίτα δέμας ἐντὸς ἔχειν  
οἴκων, λεπτὰ δὲ φάρη  
ξανθὰν κεφαλὰν σκιάζειν.
- 136 τριτάν τέ νιν κλύω  
τάνδε κατ' ἀμβροσίου  
στόματος ἀμέραν  
Δάματρος ἀκτᾶς δέμας ἀγνὸν ἵσχειν,  
κρυπτῷ πάθει θανάτου θέλουσαν
- 140 κέλσαι ποτὶ τέρομα δύστανον.  
σύ ταρ' ἔνθεος, ὡς κούρα,  
εἴτ' ἐκ Πανὸς εἴθ' Ἐκάτας,  
ἢ σεμνῶν Κορυβάντων,
- 144 ἢ ματρὸς ὁρείας φοιτᾶς;  
σὺ δ' ἀμφὶ τὰν πολύθηρον  
Δίκτυνναν ἀμπλακίας  
ἀνίερος ἀθύτων πελάνων τρύχει;
- 148 φοιτᾶ γὰρ καὶ διὰ λίμνας  
χέρσον θ' ὑπὲρ πελάγους  
δίναισιν νοτίας ἄλμας.
- 152 ἢ πόσιν, τὸν Ἐρεχθειδᾶν  
ἀρχαγόν, τὸν εὐπατρίδαν,  
ποιμάνει τις ἐν οἴκοις  
κρυπτὰ κοίτα λεχέων σῶν;
- 156 Κρήτας ἔξορμος ἀνὴρ  
λιμένα τόνδ' εὐξεινότατον ναύταις,  
φάμαν πέμπων βασιλείᾳ,  
λύπῃ δ' ὑπὲρ παθέων
- 160 εὔναία δέδεται ψυχάν;  
φιλεῖ δὲ τῷ δυστρόπῳ γυναικῶν  
ἀρμονίᾳ κακὰ δύστανος  
ἀμαχανία συνοικεῖν
- 164 ὠδίνων τε καὶ ἀφροσύνας.  
δὶ' ἐμᾶς ἔξεν ποτε υηδύος ἦδ αὔρα·  
τὰν δὲ εὐλοχον οὐρανίαν  
τόξων μεδέουσαν ἀντευν
- 168 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ<sup>τόντος</sup>  
σὺν θεοῖσι φοιτᾶ.

- 171 ἀλλ' ἥδε τροφὸς γεφαιὰ πρὸ θυρῶν  
 172 τήνδε κομίζουσ' ἔξω μελάθρων·  
 στυγνὸν δὲ ὄφρύων γέφος αὐξάνεται.  
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,  
 τί δεδήληται
- 176 δέμας ἀλλόχροον βασιλείας.

## ΤΡΟΦΟΣ.

- ὦ κακὰ θνητῶν στυγεραί τε νόσοι.  
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;  
 τόδε σοι φέγγος λαμπρόν, δοῦ αἰθῆρο·  
 180 ἔξω δὲ δόμων ἥδη νοσερᾶς  
 δέμνια κοίτας.  
 δεῦρο γάρ ἐλθεῖν πᾶν ἔπος ἦν σοι·  
 τάχα δὲ ἐς θαλάμους σπεύσεις τὸ πάλιν.  
 184 ταχὺ γάρ σφάλλει κούδενὶ χαίρεις,  
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δὲ ἀπὸν  
 φίλτερον ἡγεῖ.  
 κρείσσον δὲ νοσεῖν ἢ θεραπεύειν·  
 τὸ μέν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει  
 188 λύπη τε φρενῶν χερσίν τε πόνος.  
 πᾶς δὲ ὁδυνηρὸς βίος ἀνθρώπων,  
 κούκλης ἔστι πόνων ἀνάπαυσις.  
 ἀλλ' ὅτι τοῦ ζῆν φίλτερον ἄλλο  
 192 σκότος ἀμπίσχων κρύπτει νεφέλαις.  
 δυσέρωτες δὲ φαινόμεθ' ὄντες  
 τοῦδε, ὅτι τοῦτο στίλβει κατὰ γᾶν,  
 δι' ἀπειροσύναν ἄλλου βιότου  
 196 κούκλης ἀπόδειξιν τῶν ὑπὸ γαίας·  
 μύθοις δὲ ἄλλως φερόμεσθα.

## ΦΑΙΔΡΑ.

- αἴρετέ μου δέμας, ὁρθοῦτε κάρα·  
 λέλυμαι μελέων σύνδεσμα, φίλαι.  
 200 λάβετε εὐπήχεις χεῖρας, πρόπολοι.  
 βαρύ μοι κεφαλῆς ἐπίκρανον ἔχειν·  
 ἄφελ', ἀμπέτασον βόστρυχον ὕμοις.  
 ΤΡΟ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς  
 204 μετάβαλλε δέμας.

205 ράον δὲ νόσον μετὰ θ' ἡσυχίας  
καὶ γενναίου λήματος οἴσεις  
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.  
ΦΑΙ. αἰτᾶ.

208 πῶς ἂν δροσερᾶς ἀπὸ κρηνῆδος  
καθαρῶν ὑδάτων πῶμ' ἀρυστάμαν,  
ὑπό τ' αἰγείροις ἐν τε κομήτῃ  
λειμῶνι κλιθεῖσ' ἀναπαυσάμαν.

212 ΤΡΟ. ὦ παῖ, τί θοοῖς;  
οὐ μὴ παρ' ὅχλῳ τάδε γηρύσει,  
μανίας ἔποχον ρίπτουσα λόγον;  
ΦΑΙ. πέμπτετέ μ' εἰς ὄρος· είμι πρὸς ὕλαν

216 καὶ παρὰ πεύκας, ἵνα θηροφόνοι  
στείβουσι κύνες,  
βαλίαις ἐλάφοις ἐγχριμπτομέναι·  
πρὸς θεῶν, ἔραμαι κυσὶ θωῦξαι,  
220 καὶ παρὰ χαίταν ξανθὰν ρῆψαι  
Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουστ'  
ἐν χειρὶ βέλος.

ΤΡΟ. τί ποτ', ὦ τέκνουν, τάδε κηραίνεις;  
224 τί κυνηγεσίων καὶ σοὶ μελέτης;  
τί δὲ κρηναίων νασμῶν ἔρασαι;  
πάρα γὰρ δροσερὰ πύργοις συνεχῆς  
κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἄν.

228 ΦΑΙ. δέσποιν' ἄλιας "Ἄρτεμι Λίμνας  
καὶ γυμνασίων τῶν ἱπποκρότων,  
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,  
πώλους" Ἐνέτας δαμαλιζομένα.

232 ΤΡΟ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;  
νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας  
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις  
ἐπ' ἀκυμάντοις πώλων ἔρασαι.

236 τάδε μαντείας ἄξια πολλᾶς,  
ὅστις σε θεῶν ἀνασειράζει,  
καὶ παρακόπτει φρένας, ὦ παῖ.

ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμαν;  
240 ποῖ παρεπλάγχθην γυνώμας ἀγαθᾶς;  
ἐμάνην, ἐπεσον δαίμονος ἄτα.  
φεῦ φεῦ, τλήμων.  
μαῖα, πάλιν μου κρύψου κεφαλάν·

- 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι.  
κρύπτε· κατ' ὅσσων δάκρυ μοι βαίνει,  
καὶ ἐπ' αἰσχύνην ὅμμα τέτραπται.  
τὸ γὰρ ὀρθοῦσθαι γνώμαν ὁδυνῆ,  
248 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ  
μὴ γιγνώσκοντ' ἀπολέσθαι.
- TPO. κρύπτω· τὸ δὲ ἐμὸν πότε δὴ θάνατος  
σῶμα καλύψει;
- 252 πολλὰ διδάσκει μ' ὁ πολὺς βίοτος.  
χοήν γὰρ μετρίας εἰς ἀλλήλους  
φιλίας θνατοὺς ἀνακίρνασθαι,  
καὶ μὴ πρὸς ἄκρους μυελὸν ψυχᾶς,  
256 εὐλυτα δὲ εἶναι στέργηθρα φρενῶν,  
ἀπό τ' ὕστερα δισσῶν μίαν ὡδίνειν  
ψυχὰν χαλεπὸν βάρος, ὡς κάγῳ  
τῆσδε ὑπεραλγῶ.
- βίοτου δὲ ἀτρεκεῖς ἐπιτηδεύσεις  
φασὶ σφάλλειν πλέον ἢ τέφπειν,  
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
- 264 οὕτω τὸ λίαν ἥσσον ἐπαινῶ  
τοῦ μηδὲν ἄγαν·  
καὶ ξυμφήσουσι σοφοί μοι.
- XOP. γύναι γεραιά, βασιλίδος πιστὴ τροφὲ  
268 Φαίδρας, ὁρῶμεν τάσδε δυστήνους τύχας·  
ἄσημα δὲ ἡμῖν ἥτις ἐστὶν ἡ νόσος·  
σοῦ δὲ ἀν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν.
- TPO. οὐκ οἴδε ἐλέγχουσ· οὐ γὰρ ἐννέπειν  
θέλει.
- 272 XOP. οὐδὲ ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;  
TPO. ἐξ ταύτων ἥκεις· πάντα γὰρ σιγῇ τάδε.  
XOP. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.  
TPO. πῶς δὲ οὔ, τριταίαν γ' οὖσ' ἄστος  
ἡμέραν;
- 276 XOP. πότερον ὑπ' ἄτης, ἢ θαυεῖν πειρωμένη  
TPO. θαυεῖν· ἀστεῖ δὲ εἰς ἀπόστασιν βίου.  
XOP. θαυμαστὸν εἶπας, εἰ τάδε ἐξαρκεῖ πόσει  
TPO. κρύπτει γὰρ ἥδε πῆμα κοῦ φησιν νοσεῖ  
280 XOP. ὁ δὲ ἐξ πρόσωπου οὐ τεκμαίρεται  
βλέπων;

- 281     TPO. ἔκδημος ὡν γὰρ τῆσδε τυγχάνει  
χθονός.  
ΧΟΡ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρω-  
μένη  
νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;
- 284     TPO. ἐς πάντ' ἀφῆγμαι, κοὐδὲν εἴργασμαι  
πλέον·  
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,  
ώς ἀν παροῦσα καὶ σύ μοι ξυμμαρτυρῆς  
οἴα πέφυκα δυστυχοῦσι δεσπόταις.
- 288     ἄγ', ὡς φίλη πᾶς, τῶν πάροιθε μὲν λόγων  
λαθύμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,  
στυγνὴν ὁφρὸν λόσαστα καὶ γνώμης ὁδόν,  
ἐγὼ θ' ὅπῃ σοι μὴ καλῶς τοθ' εἰπόμην
- 292     μεθεῖσ', ἐπ' ἄλλον εἶμι βελτίω λόγον.  
κεὶ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,  
γυναῖκες αἴδε συγκαθιστάναι νόσον.  
εἰ δὲ ἔκφορός σοι συμφορὰ πρὸς ἄρσενας,
- 296     λέγ', ώς ιατροῖς πρᾶγμα μηνυθῆ τόδε.  
εἶνεν τί σιγάς; οὐκ ἐχρῆν σιγᾶν, τέκνου,  
ἄλλ' η μὲν ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,  
η τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
- 300     φθέγξαι τις δεῦρ' ἄθρησον ὡς τάλαιν' ἐγώ.  
γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,  
ἴσον δὲ ἀπεσμεν τῷ πρίν οὔτε γὰρ τότε  
λόγοις ἐτέγγεθ' ηδε, νῦν τ' οὐ πείθεται.
- 304     ἄλλ' ίσθι μέντοι, πρὸς τάδ' αὐθαδεστέρα  
γίγνον θαλάσσης, εἰ θανεῖ, προδοῦσσα σοὺς  
παῖδας, πατρῷσσαν μὴ μεθέξοντας δόμων,  
μὰ τὴν ἄνασσαν ἵππιαν Ἀμαζόνα,
- 308     η σοῖς τέκνοισι δεσπότην ἐγείνατο  
νόθον, φρονοῦντα γνήσι', οἰσθά νιν καλῶς,  
Ίππολυτον.

ΦΑΙ.       οἵμοι.

TPO.       θιγγάνει σέθεν τόδε;

ΦΑΙ.       ἀπώλεσάς με, μαία, καὶ σε πρὸς θεῶν

312     τοῦδε ἀνδρὸς ανθίς λίσσομαι σιγᾶν πέρι.

TPO.       ὄρας; φρονεῖς μὲν εὖ, φρονοῦσα δὲ οὐ  
θέλεις

παιδάς τ' ὄνησαι καὶ σὸν ἐκσῶσαι βίον.

- 315 ΦΑΙ. φιλῶ τέκν' ἄλλη δὲ ἐν τύχῃ χειμάζομαι.
- 316 ΤΡΟ. ἀγνὰς μέν, ὃ παῖ, χειρας αἷματος φέρεις;  
ΦΑΙ. χειρες μὲν ἀγναί, φρὴν δὲ ἔχει μίασμά τι.  
ΤΡΟ. μῶν ἐξ ἐπακτοῦ πημονῆς ἔχθρῶν τινος;  
ΦΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἔκοῦσταν οὐχ ἔκών.
- 320 ΤΡΟ. Θησεύς τιν' ἡμάρτηκεν ἐς σ' ἀμαρτίαν;  
ΦΑΙ. μὴ δρῶσ' ἔγωγ' ἐκείνον ὁφθείην κακῶς.  
ΤΡΟ. τί γὰρ τὸ δεινὸν τοῦθ' ὁ σ' ἔξαιρει θανεῖν;  
ΦΑΙ. οὐ μ' ἀμαρτεῖν οὐ γὰρ ἐς σ' ἀμαρτάνω.  
324 ΤΡΟ. οὐ δῆθ' ἔκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.  
ΦΑΙ. τί δρᾶς; βιάζει χειρὸς ἔξηρτημένη;  
ΤΡΟ. καὶ σῶν γε γονάτων οὐ μεθήσομαι ποτε.  
ΦΑΙ. κάκ', ὃ τάλαινα, σοὶ τάδ', εἰ πεύσει,  
κακά.
- 328 ΤΡΟ. μεῖζον γὰρ η σοῦ μὴ τυχεῖν τί μοι  
κακόν;  
ΦΑΙ. ὀλεῖτο τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.  
ΤΡΟ. καπειτα κρύπτεις χρήσθ' ἵκυουμένης  
ἐμοῦ;  
ΦΑΙ. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώ-  
μεθα.
- 332 ΤΡΟ. οὐκοῦν λέγουσα τιμωτέρα φανεῖ.  
ΦΑΙ. ἀπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθεις.  
ΤΡΟ. οὐ δῆτ', ἐπεί μοι δῶρον οὐ δίδως δὲ χρῆν.  
ΦΑΙ. δῶσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.  
336 ΤΡΟ. σιγῷμ' ἀν ἥδη· σὸς γὰρ ὄντευθεν  
λόγος.  
ΦΑΙ. ὃ τλῆμον, οἶον, μῆτερ, ἥρασθης ἔρον.  
ΤΡΟ. δν ἔσχε ταύρου, τέκνου, η τί φῆς τόδε;  
ΦΑΙ. σύτ', ὡτάλαιν' ὅμαιμε, Διονύσου δάμαρ.  
ΤΡΟ. τέκνου, τί πάσχεις; συγγόνους κακορ-  
ρόθεῖς.
- 340 ΦΑΙ. τρίτη δὲ γὰρ δύστηνος ὡς ἀπόλλυμαι.  
ΤΡΟ. ἐκ τοι πέπληγμα· ποῖ προβήσεται  
λόγος;  
ΦΑΙ. ἐκεῖθεν ήμεῖς οὐ νεωστὶ δυστυχεῖς.

- 14      ΤΡΟ. οὐδέντι μᾶλλον οἰδ' ἀ βούλομαι κλύειν.  
 ΦΑΙ. φεῦ·  
 πῶς ἀν σύ μοι λέξειας ἄμ' ἔχρην λέγειν;  
 ΤΡΟ. οὐ μάντις εἰμὶ τάφανη γυνῶναι σαφῶς.  
 ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἔραν;  
 18      ΤΡΟ. ἥδιστου, ὡ παῖ, ταύτὸν ἀλγεινόν θ' ἄμα.  
 ΦΑΙ. ἡμεῖς ἀν εἴμεν θατέρῳ κεχρημένοι.  
 ΤΡΟ. τί φῆς; ἔρᾳς, ὡ τέκνου, ἀνθρώπων  
 τινός;  
 ΦΑΙ. δοτις πόθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος  
 52      ΤΡΟ. Ἰππόλυτον αὐδᾶς;  
 ΦΑΙ. σοῦ τάδ' οὐκ ἐμοῦ  
 κλύεις.  
 ΤΡΟ. οἵμοι, τί λέξεις, τέκνου; ὡς μὲν ἀπώ-  
 λεσας.  
 γυναῖκες, οὐκ ἀνάσχετ', οὐκ ἀνέξομαι  
 ζῶσ'. ἔχθρὸν ἡμαρ, ἔχθρὸν εἰσορῶ φάος.  
 6      ρίψω, μεθήσω σῶμ'. ἀπαλλαχθήσομαι  
 βίου θανοῦσα. χαίρετ'; οὐκέτ' εἴμ' ἔγω.  
 οἱ σώφρονες γὰρ οὐχ ἑκόντες, ἀλλ' ὅμως  
 κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,  
 10      ἀλλ' εἴ τι μείζον ἄλλο γίγνεται θεοῦ,  
 ἢ τήνδε κάμε καὶ δόμους ἀπώλεσεν.  
 ΧΟΡ. ἄϊες ὡ, ἔκλυες ὡ  
 ἀνήκουστα τᾶς  
 τυράννου πάθεα μέλεα θρεομένας.  
 14      ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,  
 κατανύσσαι φρενῶν. ίώ μοι, φεῦ φεῦ.  
 ὡ τάλαινα τῶνδ' ἀλγέων  
 πόνοι τρέφοντες βροτούς.  
 ὅλωλας, ἔξεφηνας ἐξ φάος κακά.  
 18      τίς σε παναμέριος ὅδε χρόνος μένει;  
 τελευτάσσεται τι καινὸν δόμοις.  
 ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα  
 Κύπριδος, ὡ τάλαινα παῖ Κρησία.  
 22      ΦΑΙ. Τροιζήνιαι γυναῖκες, αἳ τόδ' ἔσχατον  
 οἰκεῖτε χώρας Πελοπίας προνώπιον,  
 ἥδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ  
 θυντῶν ἐφρόντισ' ἣ διέφθαρται βίος.  
 26      καὶ μοι δοκοῦσιν οὖν κατὰ γνάμης φύσιν

- 377 πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν  
πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·  
τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,  
380 οὐκ ἐκπονῶμεν δ', οἱ μὲν ἀργίας ὅποι,  
οἱ δὲ ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ  
ἄλλην τιν'. εἰσὶ δὲ ἡδοναὶ πολλαὶ βίου,  
μακραί τε λέσχαι καὶ σχολή, τεφπυὸν κακόν,  
384 αἰδὼς τε. δισπαῖ δὲ εἰσίν· ή μὲν οὐκ κακή,  
ή δὲ ἄχθος οἴκων. εἰ δὲ ὁ καιρὸς ἦν σαφῆς,  
οὐκ ἀν δύ' ἥστην ταῦτ' ἔχοντε γράμματα.  
ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἔγω,  
388 οὐκ ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν  
ἔμελλον, ὥστε τοῦμπαλι πεσεῖν φρενῶν.  
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδὸν  
ἐπεί μὲν ἔρως ἐτρωσεν, ἐσκόπουν ὅπως  
392 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν  
ἐκ τοῦδε σιγαν τήνδε καὶ κρύπτειν νόσον.  
γλώσσῃ γὰρ οὐδὲν πιστόν, ἢ θυραῖα μὲν  
φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,  
396 αὐτὴ δὲ ὑφ' αὐτῆς πλεῖστα κέκτηται κακά.  
τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν  
τῷ σωφρονεῖν νικῶσα προύνυησάμην.  
τοίτοι δὲ, ἐπειδὴ τοισίδε οὐκ ἔξήνυτον  
400 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι  
κράτιστον· οὐδεὶς ἀντεῖ βουλεύμασιν.  
ἔμοι γὰρ εἴη μήτε λανθάνειν καλὰ  
μήτ' αἰσχρὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.  
404 τὸ δὲ ἔργον ὅδη τὴν νόσον τε δυσκλέα,  
γυνή τε πρὸς τοῖσδε οὐσ' ἐγίγνωσκον καλῶς,  
μίσημα πᾶσιν. ὡς δῆλοιτο παγκάκως  
408 ἥτις πρὸς ἀνδρας ἡρξατ' αἰσχύνειν λέχη  
πρώτη θυραῖόν τοις. ἐκ δὲ γενναίων δόμων  
τόδε ἡρξε θηλείασι γίγνεσθαι κακόν.  
ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,  
412 ἥ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.  
μισῶ δὲ καὶ τὰς σώφρονας μὲν εὖ λόγοις,  
λάθρῳ δὲ τόλμας οὐ καλὰς κεκτημένας.  
αἱ πῶς ποτ', ὡς δέσποινα ποντία Κύπρι,  
416 βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,  
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην

418 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ ;  
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,  
 420 ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἀλῶ,  
 μὴ παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι  
 παρρήσιᾳ θάλλοντες οἰκοῖεν πόλιν  
 κλεινῶν Ἀθηνῶν, μητρὸς οὖνεκ' εὐκλεεῖς.  
 424 δουλοῖ γάρ ἄνδρα, καν θρασύσπλαγχνός τις ἦ,  
 ὅταν ξυνειδῇ μητρὸς ἡ πατοῦς κακά.  
 μόνον δὲ τοῦτο φασ' ἀμιλλᾶσθαι βίψ,  
 γνώμην δικαίαν κάγαθήν, ὅτῳ παρῆ.  
 428 κακοὺς δὲ θυητῶν ἐξέφην', ὅταν τύχῃ,  
 προθεὶς κάτοπτρον ὥστε παρθένῳ νέᾳ  
 χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

XOP. φεῦ φεῦ. τὸ σῶφρον ὡς ἀπανταχῆ  
 καλόν,

432 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.  
 TPO. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως  
 ἡ σὴ παρέσχε δεινὸν ἐξαίφνιης φόβον·  
 νῦν δὲ ἐννοοῦμαι φαῦλος οὖσα· καν βροτοῖς  
 436 αἱ δεύτεραι πως φροντίδες σοφώτεραι.  
 οὐ γὰρ περισσὸν οὐδὲν οὐδὲν ἔξω λόγου  
 πέπονθας· ὁργαὶ δὲ τοῖς σ' ἀπέσκηψαν θεᾶς.  
 ἐρῆσ· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.  
 440 καπεῖτ' ἔρωτος οὖνεκα ψυχὴν ὀλεῖς;  
 οὐτάρα λύει τοῖς ἐρῶσι τῷν πέλας,  
 ὅσοι τε μέλλουσ', εἰ θαυμεῖν αὐτοὺς χρεῶν.  
 Κύπροις γὰρ οὐ φορητόν, ἢν πολλὴ ρύη.  
 444 ἡ τὸν μὲν εἴκονθ' ἡσυχῆ μετέρχεται,  
 διν δὲ ἀν περισσὸν καὶ φρονοῦνθ' εὗρη μέγα,  
 τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.  
 φοιτᾶ δὲ ἀν' αἰθέρ', ἔστι δὲ ἐν θαλασσίῳ  
 448 κλύδωνι Κύπροις, πάντα δὲ ἐκ ταύτης ἔφυ·  
 ηδὲ ἔστιν ἡ σπείρουσα καὶ διδοῦσ' ἔφον,  
 οὐ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι.  
 ὅσοι μὲν οὖν γραφάς τε τῷν παλαιτέρων  
 452 ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεί,  
 ἵσασι μὲν Ζεὺς ὡς ποτ' ἡράσθη γάμων  
 Σεμέλης, ἵσασι δὲ ὡς ἀνήρπασέν ποτε  
 ἡ καλλιφεγγὴς Κέφαλον ἐξ θεοὺς "Εως  
 456 ἔρωτος οὖνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ

- 457 ναιόνυσι, κοὺ φεύγουσιν ἐκποδῶν θεούς,  
στέργουσι δ', οἵμαι, ξυμφορᾶς νικώμενοι·  
σὺ δὲ οὐκ ἀνέξει; χρῆν σ' ἐπὶ ρήτοῖς ἄρα  
460 πατέρα φυτεύειν ἢ πὲ δεσπόταις θεοῖς  
ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις ιόρμους.  
πόσους δοκεῖς δὴ κάρτ' ἔχοντας εῦ φρενῶν  
νοσοῦνθ' ὄρωντας λέκτρα μὴ δοκεῖν ὄραν;  
464 πόσους δὲ παιὸν πατέρας ἡμαρτηκόσι  
ξυνεκκομίζειν Κύπροιν; ἐν σοφοῖσι γὰρ  
τάδ' ἐστὶ θυητῶν, λαυθάνειν τὰ μὴ καλά.  
οὐδὲ ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς·  
468 οὐδὲ στέγην γὰρ ἦς κατηρεφεῖς δόμοι  
καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην  
πεσοῦσ' ὅσην σὺ πῶς ἀν ἐκνεῦσαι δοκεῖς;  
ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,  
472 ἄνθρωπος οὖσα κάρτα γ' εὗ πράξειας ἄν.  
ἄλλ', ὡς φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,  
ληξού δὲ ὑβρίζουσα· οὐ γὰρ ἄλλο πλὴν ὑβρίος  
τάδ' ἐστί, κρείστω δαιμόνων εἶναι θέλειν·  
476 τόλμα δὲ ἐρῶσα· θεὸς ἐβουλήθη τάδε.  
νοσοῦσα δὲ εὖ πως τὴν νόσον καταστρέφου.  
εἰσὶν δὲ ἐπιφράσαι καὶ λόγοι θελκτήριοι·  
φανήσεται τι τῆσδε φάρμακον νόσου.  
480 ἡταρ' ἀν δόψει γένεται δέοντοιεν ἄν,  
εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.
- ΧΟΡ. Φαιδρα, λέγει μὲν ἦδε χρησιμώτερα  
πρὸς τὴν παροῦσαν ξυμφοράν, αἰνῶ δὲ σέ.
- 484 οὐ δὲ αἴνος οὔτος δυσχερέστερος λόγων  
τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν.
- ΦΑΙ. τοῦτ' ἔσθ' δὲ θυητῶν εὖ πόλεις οἰκου  
μένας
- δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
- 488 οὐ γάρ τι τοῖσιν ὡσὶ τερπνὰ δεῖ λέγειν,  
ἀλλ' ἐξ ὅτου τις εὐκλεής γενήσεται.
- ΤΡΟ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημο  
νων
- 492 δεῖ σ', ἀλλὰ τάνδρος. ὡς τάχος διυστέον  
τὸν εὐθὺν ἐξεπόντας ἀμφὶ σοῦ λόγον.  
εἰ μὲν γὰρ ἦν σοι μὴ πὲ συμφοραῖς βίος  
τοιαῖσδε, σώφρων δὲ οὖσ' ἐτύγχανες γυνή,

495 οὐκ ἄν ποτ' εὐνῆς οὔηνεχ' ἡδονῆς τε σῆς  
496 προσῆγον ἄν σε δεῦρο· νῦν δὲ ἀγὰν μέγας  
σῶσαι βίου σόν, κούκ ἐπίφθονον τόδε.

ΦΑΙ. ὁ δεινὰ λέξασ', οὐχὶ συγκλήψεις στόμα,  
καὶ μὴ μεθήσεις αὐθίς αἰσχύστους λόγους;  
500 ΤΡΟ. αἴσχρο', ἀλλ' ἀμείνω τῶν καλῶν τάδε  
ἐστί σοι.

κρεῖστον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,  
ἢ τοῦνομ', φὰ σὺ κατθανεῖ γαυρουμένη.

ΦΑΙ. καὶ μὴ σε πρὸς θεῶν, εὖ λέγεις γάρ,  
αἴσχροὰ δέ,  
504 πέρα προβῆς τῶνδε· ὡς ὑπείργασμαι μὲν εὖ  
ψυχὴν ἔρωτι, τάσχροὰ δὲ ἦν λέγης καλῶς,  
ἢς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡΟ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὖ σ' ἀμαρ-  
τάνειν.

508 εἰ δὲ οὗν, πιθοῦ μοι· δευτέρα γὰρ ή χάρις.  
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια  
ἔρωτις, ἥλθε δὲ ἄρτι μοι γνώμης ἔσω,  
ἄστοις ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν  
512 παύσει νόσου τῆσδε, ἦν σὺ μὴ γένη κακή.  
δεῖ δὲ ἐξ ἐκείνου δή τι τοῦ ποθουμένου  
σημεῖον, ἢ λόγον τίν' ἢ πέπλων ἄπο  
λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν.

516 ΦΑΙ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμα-  
κον;

ΤΡΟ. οὐκ οἶδε· ὅνασθαι, μὴ μαθεῖν, βούλου,  
τέκνουν.

ΦΑΙ. δέδοιχ δύπως μοι μὴ λίαν φανῆς σοφή.

ΤΡΟ. πάντ' ἄν φοβηθεῖσ' ἵσθι· δειμαίνεις  
δὲ τί;

520 ΦΑΙ. μὴ μοί τι Θησέως τῶνδε μηνύσῃς τόκῳ.

ΤΡΟ. ἔασον, ὁ πᾶς ταῦτ' ἐγὼ θήσω καλῶς.  
μόνον σὺ μοι, δέσποινα ποντία Κύπροι,  
ξυνεργὸς εἴης. τάλλα δὲ οὐλέγω φρονῶ

524 τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟΡ. Ἔρως, Ἔρως, ὃ κατ' ὅμμάτων  
στάζεις πόθον, εἰσάγων γλυκεῖαν  
ψυχαῖς χάριν οἵς ἐπιστρατεύσῃ,

528 μὴ μοί ποτε σὺν κακῷ φανείης,

- 529 μηδὲ ἄρρυθμος ἔλθοις.  
οὔτε γὰρ πυρὸς οὔτ'  
ἀστρων ὑπέρτερον βέλος,  
532 οἶον τὸ τᾶς Ἀφροδίτας  
ἴησιν ἐκ χερῶν  
Ἐρως, ὁ Διὸς παῖς.  
ἄλλως ἄλλως παρά τ' Ἀλφεῷ,  
536 Φοίβου τ' ἐπὶ Πυθίοις τεράμνοις,  
βούταν φόνον Ἐλλὰς αὖ ἀέξει.  
Ἐρωτα δέ, τὸν τύραννον ἀνδρῶν,  
τὸν τᾶς Ἀφροδίτας  
540 φιλτάτων θαλάμων  
κληδοῦχον, οὐ σεβίζομεν,  
πέρθυντα καὶ διὰ πάσας  
ἴντα συμφορᾶς  
544 θνατοῖς, δταν ἔλθῃ.  
τὰν μὲν Οἰχαλίᾳ  
πῶλον, ἄζυγα λέκτρων,  
548 ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων  
Ζεύξασ' ἀπ' εἰρεσίᾳ, δρομάδα  
τίν' Ἄιδος ὥστε βάκχαιν,  
σὺν αἵματι, σὺν καπνῷ  
552 φονίοις θ' ὑμεναίοισιν  
Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν  
ἢ τλάμων ὑμεναίων.  
ὦ Θήβας ἵερὸν  
556 τεῖχος, ὡς στόμα Δίρκας,  
συνείποιτ' ἀνά Κύπροις οἶον ἔρπει.  
βροντῇ γὰρ ἀμφιπύρῳ τοκάδα  
560 τὰν Διογόνοιο Βάκχου  
υυμφευσαμέναν πότμῳ  
φονίῳ κατεκοίμασε.  
δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δὲ  
οἴα τις πεπόταται.
- ΦΑΙ. σιγήσατ', ὡς γυναῖκες ἐξειργάσμεθα.  
ΧΟΡ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι  
σοῖς;
- ΦΑΙ. ἐπίσχετ' αὐδὴν τῶν ἔσωθεν ἐκμάθω.  
ΧΟΡ. σιγῶ τὸ μέντοι φοίμιον κακὸν τόδε.  
ΦΑΙ. ίώ μοι, αἰαῖ.

570 ὡ δυστάλαινα τῶν ἐμῶν παθημάτων.

ΧΟΡ. τίνα θροεῖς αὐδάν ; τίνα βοῆς λόγον ;

572 ἔνεπε τίς φοβεῖ σε φάμα, γύναι,  
φρένας ἐπίστυτος.

ΦΑΙ. ἀπωλόμεσθα. ταῦσδε ἐπιστᾶσαι πύλαις  
576 ἀκούσαθ' οἶος κέλαδος ἐν δόμοις πίτνει.

ΧΟΡ. σὺ παρὰ κλῆθρα σοὶ μέλει πομπίμα  
φάτις δωμάτων.

580 ἔνεπε δὲ ἔνεπέ μοι τί ποτὲ ἔβα κακόν.

ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοῶ  
584 Ἰππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟΡ. ιαχὰν μὲν κλύω, σαφὲς δὲ οὐκ ἔχω  
γεγωνεῖν ὅπα.

διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.

588 ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,  
τὴν δεσπότου προδοῦσαν ἔξανδρα λέχος.

ΧΟΡ. ψῷοι ἐγὼ κακῶν. προδέδοσαι, φίλα.

592 τέ σοι μήσομαι ; τὰ κρύπτ' ἄρα πέφηνε,  
διὰ δὲ ὅλλυσαι

ΦΑΙ. αἰαῖ, ἐ ἐ.

ΧΟΡ. πρόδοτος ἐκ φίλων.

ΦΑΙ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς,  
φίλως, καλῶς δὲ οὐ τὴνδὲ ιωμένη νόσον.

ΧΟΡ. πῶς οὖν ; τέ δράσεις, ὡ παθοῦσ' ἀμήχανα ;

ΦΑΙ. οὐκ οἴδα πλὴν ἔν, κατθανεῖν ὅσον  
τάχος

600 τῶν νῦν παφόντων πημάτων ἄκος μόνον.

ΙΠΠ. ὡ γαῖα μῆτερ ἡλίου τὸ ἀναπτυχαῖ,  
οἵων λόγων ἄρρητον εἰσήκουσ' ὅπα.

ΤΡΟ. σίγησον, ὡ παῖ, πρίν τιν' αἰσθέσθαι  
βοῆς.

604 ΙΠΠ. οὐκ ἔστ' ἄκοντας δείν' ὅπως σιγήσομαι.

ΤΡΟ. ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου.

ΙΠΠ. οὐ μὴ προσοίσεις χεῖρα μηδὲ ἄψει πέπλων ;

ΤΡΟ. ὡ πρός σε γονάτων, μηδαμῶς μὲν ἔξεργάσῃ.

- 608 ΙΠΠ. τί δ', εἴπερ ὡς φῆς μηδὲν εἴρηκας κα-  
κόν;
- ΤΡΟ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὅδε.
- ΙΠΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.
- ΤΡΟ. ὦ τέκνουν, ὄφρους μηδαμῶς ἀτιμάστης.
- 612 ΙΠΠ. ή γλῶσσ' ὄμώμοχ', ή δὲ φοὴν ἀνώ-  
μοτος.
- ΤΡΟ. ὦ παῖ, τί δράσεις; σοὺς φίλους διερ-  
γάσει;
- ΙΠΠ. ἀπέπτυσ'. οὐδεὶς ἄδικος ἐστ' ἐμοὶ  
φίλος.
- ΤΡΟ. σύγγνωθ'. ἀμαρτεῖν εἰκὸς ἀνθρώπους,  
τέκνουν.
- 616 ΙΠΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κα-  
κὸν
- γυναικας ἐς φῶς ἥλιου κατψισας;  
εὶς γὰρ βρότειον ἥθελες σπεῖραι γένος,
- οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
- 620 ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς  
ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος  
παιῶν πρίασθαι σπέρμα, τοῦ τιμήματος  
τῆς ἀξίας ἔκαστον ἐν δὲ δώμασι
- 624 ναίειν ἐλευθέροισι θηλεῖῶν ἄτερ.
- ιῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν  
μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.
- τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
- 628 προσθείες γὰρ ὁ σπείρας τε κάκθρέψας πατὴρ  
φεονὰς ἀπώκισ', ὡς ἀπαλλαχθῆ κακοῦ·  
οἱ δὲ αὖ λαβὼν ἀτηρὸν ἐς δόμους κακὸν  
γέγνηθε κόσμου προστιθείς ἀγάλματι
- 632 καλὸν κακίστω καὶ πέπλοισιν ἐκπονεῖ,  
δύστηνος, ὄλβον δωμάτων ὑπεξελών.
- ἔχει δὲ ἀνάγκην, ὥστε κηδεύσας καλοῖς  
γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,
- 636 ἢ χρηστὰ λέκτρα, πενθεροὺς δὲ ἀνωφελεῖς  
λαβὼν πιέζει τάγαθῷ τὸ δυστυχές.
- ῥάστον δὲ, ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελῆς  
εὐηθίᾳ κατ' οἶκον ἴδρυται γυνῆ.
- 640 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις  
εἴη φρονοῦσα πλεῖον ἢ γυναικα χρή.

- 642 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις  
 ἐν ταῖς σοφαῖσιν· ἡ δὲ ἀμήχανος γυνὴ  
 644 γυνώμη βραχεῖᾳ μωρίαν ἀφηρέθη.  
 χρῆν δὲ ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,  
 ἄφθογγα δὲ αὐταῖς συγκατοικίζειν δάκη  
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα  
 648 μήτ' ἔξικείνων φθέγμα δεξασθαι πάλιν.  
 νῦν δὲ αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ  
 βουλεύματ', ἔξω δὲ ἐκφέρουσι πρόσπολοι.  
 ὧς καὶ σύ γ' ἡμῖν πατρός, ὡς κακὸν κάρα,  
 652 λέκτρων ἀθίκτων ἥλθες ἐς συναλλαγάς·  
 ἀγώ ρυτοῖς νασμοῖσιν ἔξομόρξομαι,  
 ἐς ὅτα κλέζων. πῶς ἀν οὖν εἴην κακός,  
 δὲς οὐδὲ ἀκούσας τοιάδε ἀγνεύειν δοκῶ;  
 656 εὐ δὲ ἵσθι, τούμδον σ' εὐσεβὲς σώζει, γύναι.  
 εἰ μὴ γὰρ ὕρκοις θεῶν ἄφρακτος ἥρέθην,  
 οὐκ ἀν ποτ' ἔσχον μὴ οὐ τάδε ἔξειπτεν πατοί.  
 νῦν δὲ ἐκ δύμων μὲν ἔστ' ἀν ἐκδημος χθονὸς  
 660 Θησεὺς ἀπειμι, σῆγα δὲ ἔξομεν στόμα.  
 θεάσομαι δὲ σὺν πατρῷς μολὼν ποδὶ<sup>1</sup>  
 πῶς νῦν προσόψει καὶ σὺ καὶ δέσποινα σή·  
 τῆς σῆς δὲ τόλμης εἴσομαι γεγευμένος.  
 664 ὄλοισθε. μισῶν δὲ οὐποτ' ἐμπλησθήσομαι  
 γυναῖκας, οὐδὲ εἴ φησί τις μ' ἀεὶ λέγειν·  
 αεὶ γὰρ οὖν πῶς εἰσὶ κακεῖναι κακαί.  
 ἡ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,  
 668 ἡ καμῇ ἔάτω ταῖσδε ἐπεμβαίνειν ἀεί.

ΧΟΡ. τάλανες ὡς κακοτυχεῖς

- γυναικῶν πότμοι.  
 τίνας νῦν τέχνας ἔχομεν ἢ λόγους.  
 σφαλεῖσαι καθαμμα λύειν λόγουν;  
 672 ΦΑΙ. ἐτύχομεν δίκας, λὼ γὰ καὶ φῶς.  
 πᾶς ποτ' ἔξαλνξω τύχας;  
 πῶς δὲ πῆμα κρύψω, φίλαι;  
 τίς ἀν θεῶν ἀρωγὸς ἢ τίς ἀν βροτῶν  
 676 πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων  
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος  
 παρὸν δυσεκπέρατον ἔρχεται βίου.  
 κακοτυχεστάτα γυναικῶν ἔγώ.

680 ΧΟΡ. φεῦ φεῦ. πέπρακται, κοὺ κατώρθωται  
τέχνη,

δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙ. ὡς παγκακίστη καὶ φίλων διαφθορεῦ,  
οἵ εἰργάσω με. Ζεύς σ' ὁ γεννήτωρ ἐμὸς,

684 πρόρριζον ἐκτρίψειν οὐτάσας πυρί.  
οὐκ εἶπον, οὐ σῆς προύνοησάμην φρενός,  
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;

σὺ δ' οὐκ ἀνέσχου· τοιγάρο οὐκέτ' εὐκλεεῖς  
688 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.  
οὗτος γάρ ὁργῇ συντεθηγμένος φρένας  
ἐρεῖ καθ' ήμῶν πατρὶ σὰς ἀμαρτίας,  
[ἔρει δὲ Πιτθεῖ τῷ γέροντι συμφοράς,]

692 πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.  
ὅλοιο καὶ σὺ χῶστις ἄκοντας φίλους  
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡΟ. δέσποιν', ἔχεις μὲν τάμα μέμψασθαι  
κακά·

696 τὸ γὰρ δάκνον σου τὴν διάγυνωσιν κρατεῖ·  
ἔχω δὲ κάγὼ πρὸς τάδ', εἰ δέξει, λέγειν.  
ἔθυεψά σ', εἴνους τ' εἰμί· τῆς νόσου δέ σοι  
ζητοῦσα φάρμακ' εὔρον οὐχ ἀβουλόμην.

700 εἰ δ' εὐ γ' ἐπραξα, κάρτ' ἀν ἐν σοφισιν ἦν·  
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑΙ. η γάρ δίκαια ταῦτα κάξαρκοῦντά μοι,  
τρώσασαν ήμᾶς εἴτα συγχωρεῖν λόγοις;

704 ΤΡΟ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ  
ἀλλ' ἐστι κάκ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὸν γὰρ οὐ  
καλῶς

παρήνεσάς μοι κάπεχείρησας κακά.

708 ἀλλ' ἐκποδῶν ἄπελθε, καὶ σαντῆς πέρι  
φρόντιζ· ἐγὼ γὰρ τάμα θήσομαι καλῶς.  
ύμεις δέ, παῖδες εὐγενεῖς Τροιζήνιαι,  
τοσόνδε μοι παράσχετ' ἔξαιτουμένη,  
712 σιγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε.

ΧΟΡ. ὅμνυμι σεμνὴν Ἀρτεμιν, Διὸς κόρην,  
μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.

ΦΑΙ. καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ  
716 εὔρημα δή τι τῆσδε συμφορᾶς ἔχω,

- 717 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,  
· αὐτή τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.  
οὐ γάρ ποτ' αἰσχυνῶ γε Κρητίους δόμους,  
720 οὐδὲ ἐς πρόσωπον Θησέως ἀφίξομαι  
αἰσχροῖς ἐπ' ἔργοις οὕνεκα ψυχῆς μῖᾶς.

ΧΟΡ. μέλλεις δὲ δή τι δρᾶν ἀνήκεστον κα-  
κόν;

ΦΑΙ. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλεύ-  
σομαι.

- 724 ΧΟΡ. εὑφημος ἵσθι.

ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.  
ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με,  
ψυχῆς ἀπαλλαχθεῖσα τῷδ' ἐν ἡμέρᾳ  
τέρψῳ πικροῦ δὲ ἔρωτος ἡσσηθήσομαι.

- 728 ἀτὰρ κακόν γε χάτερῷ γενήσομαι  
θανοῦσ', ἵν' εἰδῇ μὴ πὶ τοῖς ἐμοῖς κακοῖς  
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι  
κοινῆ μετασχῶν σωφρονεῖν μαθήσεται.

- 732 ΧΟΡ. ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,  
ἵνα με πτεροῦσσαν ὅρνιν  
θεὲς ἐν πταναῖς ἀγέλαισιν θείη.  
ἀρθείην δὲ ἐπὶ πόντιον

- 736 κῦμα τὰς Ἀδριηνᾶς  
ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ·  
ἐνθα πορφύρεον σταλάσσουσ'  
εἰς οἴδμα πατρὸς τριτάλαιναι

- 740 κόραι Φαέθοντος οἰκτῷ δακρύων  
τὰς ἡλεκτροφαεῖς αὐγάς.  
Ἐσπεριδῶν δὲ ἐπὶ μηλόσπορον ἀκτὰν  
ἀνύσαιμι τᾶν ἀοιδῶν,

- 744 ἵν' δε ποντομέδων πορφυρέας λίμνας  
ναύταις οὐκέθ' ὁδὸν νέμει,  
σεμνὸν τέρμονα κύρων  
οὐρανοῦ, τὸν Ἀτλας ἔχει,

- 748 κοηναί τ' ἀμβροσίαι χέονται  
Ζηνὸς μελάθρων παρὰ κοίταις,  
ἵν' δλβιοδώρος αὔξει ζαθέα  
χθῶν εὐδαιμονίαν θεοῖς.

- 752 ὡς λευκόπτερε Κρητία  
πορθμίς, ἢ διὰ πόντιον

- 754 κῦμ' ἀλίκτυπον ἄλμας  
 756 ἐπόρευσας ἐμὰν ἄνασσαν ὀλβίων ἀπ' οἴκων,  
     κακονυμφοτάταν ὄνασιν.  
     ἢ γὰρ ἀπ' ἀμφοτέρων ἢ  
     Κρησίας ἐκ γᾶς δύσορνις  
 760 ἔπτατο κλεινὰς Ἀθάνας  
     Μουνύχου δ' ἀκταῖσιν ἐκδή-  
     σαντο πλεκτὰς πεισμάτων ἀρ-  
     χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.  
 764 ἀνθ' ᾧν οὐχ ὄσίων ἐρώ-  
     των δεινῷ φρένας Ἀφροδί-  
     τας νόσῳ κατεκλάσθη·  
 768 χαλεπῷ δ' ὑπέραντλος οὖσα συμφορῇ, τε-  
     ράμνων  
     ἄπο νυμφιδίων κρεμαστὸν  
     ἄψεται ἀμφὶ βρόχον λευ-  
     κῇ καθαριόζουσα δείρᾳ,  
 772 δαίμονα στυγνὸν καταιδε-  
     σθεῖσα, τάν τ' εὔδοξον ἀνθαι-  
     ρούμένα φάμαν, ἀπαλλάσ-  
     σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

## ΕΞΑΓΓΕΛΟΣ.

ἰοὺς ιούς.

- 776 βοηδομεῖτε πάντες οἱ πέλας δόμων.  
     ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.  
     ΧΟΡ. φεῦ φεῦ, πέπρακται· βασιλὶς οὐκέτ'  
     ἔστι δὴ  
     γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτηρένη.  
 780     ΕΞΑΓ. οὐ σπεύσετ'; οὐκ οἴσει τις ἀμφιδέξιον  
     σίδηρον, φ τόδ' ἄμμα λύσομεν δέρης;

## HMIXOPION.

- φίλαι, τί δρῶμεν; ἢ δοκεῖ περᾶν δόμους,  
     λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;  
 784     HMIXOP. τί δ'; οὐ πάρειπι πρόσπολοι νεα-  
     νίαι;  
     τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.  
     ΕΞΑΓ. ὁρθώσατ' ἐκτείναντες ἄθλιον νέκυν.  
     πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.

788 ΧΟΡ. ὅλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.  
ἡδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δῆ.

## ΘΗΣΕΥΣ.

- γυναῖκες, ἵστε τίς ποτ' ἐν δόμοις βοή ;  
ἡχὼ βαρεῖα προσπόλων μὲν ἀφίκετο.  
792 οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῦ δόμος  
πύλας ἀνοίξας εὐφρόνως προσεινυέπειν.  
μῶν Πιτθέως τι γῆρας εἰργασται νέον ;  
πρόσω μὲν ἡδη βίοτος, ἀλλ' ὅμως ἔτ' ἀν  
796 λυπηρὸς ἡμῖν τούσδε ἀν ἐκλίποι δόμους.  
ΧΟΡ. οὐκ ἐς γέροντας ἥδε σοι τείνει τύχη,  
Θησεῦν· νέοι θανόντες ἀλγυνοῦσί σε.  
ΘΗ. οἵμοι τέκνων μοι μή τι συλλαται βίος ;  
800 ΧΟΡ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά  
σοι.  
ΘΗ. τί φύς ; ὅλωλεν ἄλοχος; ἐκ τίνος τύ-  
χης ;  
ΧΟΡ. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.  
ΘΗ. λύπη παχνωθεῖσ', ή ἀπὸ συμφορᾶς τί-  
νος ;  
804 ΧΟΡ. τοσοῦτον ἴσμεν· ἄρτι γὰρ κάγὼ δό-  
μοις,  
Θησεῦν, πάρειμι, σῶν κακῶν πενθήτοια.  
ΘΗ. αἰαῖ. τί δῆτα τοῖσδε ἀνέστεμματι κάρα  
πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὦν ;  
808 χαλάτε κλῆθρα, πρόσπολοι, πυλωμάτων,  
ἐκλύεθ' ἀρμούς, ὡς ἴδω πικρὰν θέαν  
γυναικός, ή με κατθανοῦσ' ἀπώλεσεν.  
ΧΟΡ. ἵώ ἵώ τάλαινα μελέων κακῶν·  
812 ἔπαθες, εἰργάσω  
τοσοῦτον ὕστε τούσδε συγχέαι δόμους.  
αἰαῖ τόλμας, ὡς βιαιώς θανοῦσ'
- ἀνοσίω τε συμφορᾶς, σᾶς χερὸς  
πάλαισμα μελέας.
- 816 τίς ἄρα σάν, τάλαιν', ἀμαυροῖ ζόαν ;  
ΘΗ. φύμοι ἐγὼ πόνων κακῶν. ὡς τύχα,  
τὰ μάκιστ' ἐμῶν κακῶν. ὡς τύχα,  
820 ὡς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,  
κηλίς ἄφραστος ἐξ ἀλαστόρων τινός.

- 821      κατακονὰ μὲν οῦν ἀβίωτος βίου·  
           κακῶν δὲ τάλας πέλαγος εἰσοφῶ  
           ιυποῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,  
 824      μηδὲ ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.  
           τίνα λόγον τάλας, τίνα τύχαν σέθεν  
           βαρύπτομον, γύναι, προσαυδῶν τύχω;  
 828      ὅρνις γάρ ὡς τις ἐκ χερῶν ἄφαντος εἴ,  
           πήδημ' ἐξ ἄδου κραυπιὸν ὄρνήσασά μοι.  
 832      αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.  
           πρόσωθεν δέ ποθεν ἀνακομίζομαι  
           τύχαν δαμόνων ἀμπλακίασι τῶν  
           πάροιθέν τινος.
- XOP. οὐ σοὶ τάδ', ἄναξ, ἥλθε δὴ μόνῳ κακά  
 πολλῶν μετ' ἄλλων δὲ ἀλεσας κεδνὸν λέχος.
- 836      ΘΗ. τὸ κατὰ γὰς θέλω, τὸ κατὰ γὰς κνέφας  
           μετοικεῖν σκότῳ θανὼν ὁ τλάμων,  
           τῆς σῆς στερηθεὶς φιλτάτης ὄμιλίας·  
           ἀπώλεσας γάρ μᾶλλον ἢ κατέφθισο.
- 840      τίνος δὴ κλύνω πόθεν θανάσιμος  
           τύχα σὰν ἔβα, γύναι, καρδίαν;  
           εἴποι τις ἀν τὸ πραχθέν, ἢ μάτην ὄχλον  
           στέγει τύφαννον δῶμα προσπόλων ἐμῶν;  
 844      ίώ μοι σέθεν  
           μέλεος, οἶον εἶδον ἀλγος δόμων,  
           οὐ τλητὸν οὐδὲ ρητόν. ἀλλ' ἀπωλόμην·  
           ἔρημος οἶκος, καὶ τέκν' ὄρφανεύεται.
- 848      XOP. ἔλιπες ἔλιπες, ὦ φίλα γυναικῶν  
           ἀρίστα θ' ὅπόσας ἐφορᾶ  
           φέγγος ἀελίου τε καὶ  
           νικτὸς ἀστερωπὸς σελάνα.
- 852      τάλας, ὦ τάλας· ὅσον κακὸν ἔχει δόμος.  
           δάκουσί μοι βλέφαρα  
           καταχυθέντα τέγγεται σῆ τύχῃ·  
           τὸ δὲ ἐπὶ τῷδε πῆμα φρίσσω πάλαι.
- 856      ΘΗ. ἔα ἔα·  
           τί δή ποθ' ἥδε δέλτος ἐκ φίλης χερὸς  
           ἡρτημένη; θέλει τι σημῆναι νέον;  
           ἄλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς  
           ἔγραψεν ἢ δύστηνος ἔξαιτον μένη;
- 860      θαρσει, τάλαινα· λέκτρα γάρ τὰ Θησέως

- 1 οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.  
καὶ μὴν τύποι γε σφεινδόνης χρυσηλάτου  
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.  
4 φέρ', ἔξελίξας περιβολὰς σφραγισμάτων  
ἴδω τί λέξαι δέλτος ηδε μοι θέλει.

ΧΟΡ. φεῦ φεῦ, τόδι αὖ νεοχμὸν ἐκδοχαῖς  
ἐπιφέρου θεὸς κακόν. ἐμοὶ μὲν οὖν  
8 ἀβίωτος βίου τύχα πρὸς τὸ κραυ-  
θὲν εἴη τυχεῖν.  
δλομένους γάρ, οὐκέτ' ὄντας λέγω,  
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.  
ώ δαίμον, εἴ πως ἔστι, μὴ σφήλης δόμους,  
2 αἰτουμένης δὲ κλῦθι μου· πρὸς γάρ τινος  
οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.

ΘΗ. οἴμοι, τόδι οίον ἄλλο πρὸς κακῷ κακόν,  
οὐ τλητὸν οὐδὲ λεκτόν. ω̄ τάλας ἐγώ.  
6 ΧΟΡ. τί χρῆμα, λέξον, εἴτι μοι λόγου μέτα.  
ΘΗ. βοϊ βοϊ δέλτος ἄλαστα. πᾶ φύγω  
βάρος κακῶν; ἀπὸ γάρ ὀλόβμενος οἴχομαι  
10 οίον οίον εἶδον ἐν γραφαῖς μέλος  
φθεγγόμενον τλάμων.

ΧΟΡ. αἴαī, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.  
ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις  
καθέξω δυσεκπέρατον, δλοὸν

14 δλοὸν κακόν· ω̄ πόλις πύλις.  
Ἴππολυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν  
βίᾳ, τὸ σεμιὸν Ζηνὸς ὅμιλ' ἀτιμάσας.  
ἀλλ', ω̄ πάτερ Πόσειδον, ἀς ἐμοὶ ποτε  
38 ἀρὰς ὑπέσχου τρεῖς, μιᾶς κατέργασαι  
τούτων ἐμὸν παῖδ, ήμέραν δὲ μὴ φύγοι  
τήνδ, εἴπερ ήμεν ὥπασας σαφεῖς ἀράς.

ΧΟΡ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·  
92 γυνάσει γάρ αὐθίς ἀμπλακών. ἐμοὶ πιθοῦ.  
ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἔξελῶ σφε τῆσδε

γῆς,  
δυοῖν δὲ μοίσαιν θατέρᾳ πεπλήξεται·  
η̄ γάρ Ποσειδῶν αὐτὸν εἰς "Αἰδου δόμους  
θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,  
η̄ τῆσδε χώρας ἐκπεσὼν ἀλώμενος  
ξένην ἐπ' αἴαν λυπρὸν ἀντλήσει βίον.

- 899 ΧΟΡ. καὶ μὴν ὅδε αὐτὸς παῖς σὸς ἐς καιρὸν  
πάρα,
- 900 Ἰππόλυτος· δργῆς δὲ ἑξανείς κακῆς, ἄναξ  
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.
- 1ΠΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,  
σπουδῇ τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τὰ νῦν στένεις  
904 οὐκ οἶδα, βουλοίμην δὲ ἀν εἰς σέθεν κλύειν.  
ἴα, τί χρῆμα; σὴν δάμαρθ' ὁρῶ, πάτερ,  
νεκρόν· μεγίστου θαύματος τόδε ἄξιον·  
ἥν ἀρτίως ἔλειπον, ή φάος τόδε  
908 οὕπω χρόνον παλαιὸν εἰσεδέρκετο.  
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;  
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.  
σιγᾶς; σιωπῆς δὲ οὐδὲν ἔργον ἐν κακοῖς·  
912 ή γὰρ ποθοῦσα πάντα καρδία κλύειν  
κάν τοις κακοῖσι λέχνοις οὐσ' ἀλίσκεται.  
οὐ μὴν φίλους γε, κατὶ μᾶλλον ή φίλους,  
κρύπτειν δίκαιουν σάς, πάτερ, δυσπραξίας.
- 916 ΘΗ. ὦ πόλλ' ἀμαρτάνοντες ἀνθρώποι μάτην,  
τί δὴ τέχνας μὲν μυρίας διδύσκετε  
καὶ πάντα μηχανᾶσθε κάξευρίσκετε,  
ἐν δὲ οὐκ ἐπίστασθ' οὐδὲ ἐθηράσασθέ πω,  
920 φρονεῖν διδάσκειν οἶσιν οὐκ ἔνεστι νοῦς;
- 1ΠΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὗ φρο-  
νεῖν  
τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.  
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,  
924 δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.
- ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκ-  
μήριον  
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,  
ὅστις τ' ἀληθῆς ἐστιν ὃς τε μὴ φίλος·  
928 δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,  
τὴν μὲν δικαίαν, τὴν δὲ ὅπως ἐτύγχανεν,  
ώς ή φρονοῦσα τᾶδε ἐξηλέγχετο  
πρὸς τῆς δικαίας, κούν ἀν ἡπατώμεθα.
- 932 1ΠΠ. ἀλλ' η τις ἐς σὸν οὖς με διαβαλὼν  
ἔχει  
φίλων, νοσοῦμεν δὲ οὐδὲν ὄντες αἴτιοι;  
ἔκ τοι πέπληγμα· σοὶ γὰρ ἐκπλήσσουσί με

- 935 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν.  
 936 ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός;  
 τί τέρμα τόλμης καὶ θράσους γενήσεται;  
 εἰ γάρ κατ' ἀνδρὸς βίοτον ἔξογκώσεται,  
 ὁ δὲ ὑπερος τοῦ πρόσθεν εἰς ὑπερβολὴν  
 940 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ<sup>1</sup>  
 ἄλλην δεῖσται γαῖαν, ἢ χωρήσεται  
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.  
 σκέψασθε δὲ ἐς τόνδ', ὅστις ἔξ ἐμοῦ γεγώς  
 944 ἥσχυνε τάμα λέκτρα, κάξελέγχεται  
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὡν.  
 δεῖξον δὲ, ἐπειδή γέ τις μίασμ' ἐλήλυθας,  
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.  
 948 σὺ δὴ θεοῖσιν, ὡς περιστὸς ὧν ἀνήρ,  
 σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;  
 οὐκ ἀν πιθούμην τοῖσι σοῖς κόμποις ἐγώ,  
 θεοῖσι προσθεῖς ἀμαθίαν φρονεῖν κακῶς.  
 952 ἥδη νῦν αὐχεῖ καὶ δὲ ἀφύχον βορᾶς  
 σίτοις καπήλευ, Ὁρφέα τὸ ἄνακτ' ἔχων  
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς.  
 ἐπει γέ ἐλήφθης. τοὺς δὲ τοιούτους ἐγώ  
 956 φεύγειν προφωνῶ πᾶσι. θηρεύοντι γάρ  
 σεμνοῖς λόγοισιν, αἰσχοὰ μηχανῶμενοι.  
 τέθυηκεν ἥδε τοῦτο σ' ἐκσώσειν δοκεῖς;  
 ἐν τῷδε ἀλίσκει πλεῖστον, ὃ κάκιστε σύ.  
 960 ποῖοι γάρ ὄφοι κρείσσονες, τίνες λόγοι  
 τῆσδε ἀν γένοιντ' ἄν, ὡστε σ' αἰτίαν φυγεῖν;  
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον  
 τοῖς γυνησίοισι πολέμιον πεφυκέναι.  
 964 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,  
 εἰ δυσμενέᾳ σῆ τὰ φίλτατα ὠλεσεν.  
 ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,  
 γυναιξὶ δὲ ἐμπέφυκεν οἴδε ἐγώ νέους  
 968 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,  
 ὅταν ταράξῃ Κύπρις ἡβῶσαν φρένα.  
 τὸ δὲ ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.  
 νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,  
 972 νεκροῦ παρόντος μάρτυρος σαφεστάτου;  
 ἔξερρέ γαίας τῆσδε ὅσον τάχος φυγάς,

- 974 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης,  
μήτ' εἰς ὄφους γῆς ἡμὸν κρατεῖ δόρυ.
- 976 εἰ γὰρ παθών γε σοῦ τάδ' ἡσσηθήσομαι,  
οὐ μαρτυρήσει μὲν Ἰσθμιος Σίνις ποτὲ  
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,  
οὐδὲ αἱ θαλάσσης σύννομοι Σκειρωνίδες
- 980 φήσουστε πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.
- ΧΟΡ. οὐκ οἴδ' ὅπως εἴποιμ' ἀν εὐτυχεῖν τινα  
θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.
- ΙΠΠ. πάτερ, μένος μὲν ξύστασίς τε σῶν φρε-  
νῶν
- 984 δεινή· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,  
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.  
ἔγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγουν,  
ἔς ήλικας δὲ κώλιγους σοφώτερος.
- 988 ἔχει δὲ μοῖραν καὶ τόδε· οἱ γὰρ ἐν σοφοῖς  
φαύλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.  
ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης,  
γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν,  
992 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,  
κούκι ἀντιλέξοντ'. εἰσορῆς φάος τόδε  
καὶ γαῖαν; ἐν τοῖσδε οὐκ ἔνεστ' ἀνήρ ἐμοῦ,  
οὐδὲ ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώνες.
- 996 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,  
φίλοις τε χρῆσθαι, μὴ ἀδικεῖν πειρωμένους,  
ἀλλ' οἵσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ  
μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένους.
- 1000 οὐκ ἔγγελαστὴς τῶν ὄμιλούντων, πάτερ,  
ἀλλ' ἀντὸς οὐ παροῦσι κάγγης ὧν φίλοις.  
ἐνὸς δ' ἀθικτος, ϕ̄ με νῦν ἐλεῖν δοκεῖς·  
λέχους γὰρ ἐς τόδε ἡμέρας ἄγνὸν δέμας.
- 1004 οὐκ οἴδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων  
γραφῆ τε λεύσσων· οὐδὲ ταῦτα γὰρ σκοπεῖν  
πρόθυμός είμι, παρθένον ψυχὴν ἔχων.
- καίτοι τὸ σῶφρον τούμὸν οὐ πείθει σ' ἵσως.
- 1008 δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.  
πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο  
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμουν  
ἔγκληρον εὐνὴν προσλαβὼν ἐπίλπισα;  
1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.

- 1013 ἀλλ' ὡς τυραννεῖν ἥδὺ τοῖσι σώφροσιν  
ἥκιστά γ', εἰ μὴ τὰς φρένας διέφθορε  
θυητῶν ὅσοισιν ἀνδάνει μοναρχίᾳ.
- 1016 ἐγὼ δ' ἄγωνας μὲν κρατεῖν Ἑλληνικοὺς  
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος  
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.  
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὸν
- 1020 κρείσσω δίδωσι τῆς τυραννίδος χάριν.  
Ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·  
εἰ μὲν γὰρ ἦν μοι μάρτυς οἰός εἰμ' ἐγώ,  
καὶ τῆσδ' ὄρώσης φέγγος ἡγωνιζόμην,
- 1024 ἔργοις ἀν εἰδες τοὺς κακοὺς διεξιών.  
τῦν δὲ "Ορκιόν σοι Ζῆνα καὶ πέδον χθονὸς  
ὅμινοι τῶν σῶν μήποθ' ἄφασθαι γάμων,  
μηδὲ ἀν θελῆσαι, μηδὲ ἀν ἔννοιαν λαβεῖν.
- 1028 ἡτάρ' ὀλοίμην ἀκλεής, ἀνώνυμος,  
[ἄπολις, ἄσικος, φυγὰς ἀλητεύων χθόνα,]  
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου  
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ.
- 1032 εἰ δὲ ἥδε δειμαίνουσ' ἀπώλεσεν βίον  
οὐκ οὔτε· ἐμὸὶ γὰρ οὐ πέρα θέμις λέγειν.  
ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,  
ἡμεῖς δὲ ἔχοντες οὐ καλῶς ἐχρώμεθα.
- 1036 ΧΟΡ. ἀρκοῦσαν εἴπας αἰτίας ἀποστροφήν,  
ὅρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.  
ΘΗ. ἀρ' οὐκ ἐπωδός, οὐ γόης πέφυχ' ὅδε,  
δες τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
- 1040 Ψυχὴν κρατήσειν τὸν τεκόντ' ἀτιμάσας;  
ΙΠΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πά-  
τερ·  
εὶ γὰρ σὺ μεν παῖς ἥσθι, ἐγὼ δὲ σὸς πατήρ,  
ἔκτεινά τοι σ' ἄν, κοὺ φυγαῖς ἐζημίουν,
- 1044 εἴπερ γυναικὸς ἡξίους γ' ἐμῆς θιγεῖν.  
ΘΗ. ὡς ἄξιον τόδε εἴπας· οὐχ οὕτω θανεῖ,  
ῶσπερ σὺ σαυτῷ τόνδε προούθηκας νόμον·  
ταχὺς γὰρ ἄδης ῥῆστος ἀνδρὶ δυστυχεῖ.
- 1048 ἀλλ' ἐκ πατρῷας φυγὰς ἀλητεύων χθονὸς  
ξένην ἐπ' αἴαν λυπρὸν ἀντλήσεις βίον·  
μισθὸς γάρ ἐστιν οὗτος ἀνδρὶ δυσσεβεῖ.
- ΙΠΠ. οἵμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον

- 1052 δέξει καθ' ἡμῶν, ἀλλά μ' ἔξελᾶς χθονός ;  
 ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαν-  
 τικῶν,  
 εἴπως δυναίμην, ὡς σὸν ἐχθαίρω κάρα.  
 ΙΠΠ. οὐδὲ ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων  
 1056 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;  
 ΘΗ. ἡ δέλτος ἥδε κλῆρον οὐ δεδεγμένη  
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα  
 φοιτώντας ὅρνις πόλλ' ἐγὼ χαίρειν λέγω.  
 1060 ΙΠΠ. ὦ θεοί, τέ δῆτα τούμὸν οὐ λώστόμα,  
 ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι ;  
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἀν οὓς με δεῖ,  
 μάτην δ' ἀν ὄρκους συγχέαμ' οὓς ὄμοσα.  
 1064 ΘΗ. οἵμοι τὸ σεμινὸν ὃς μ' ἀποκτείνει τὸ σόν.  
 οὐκ εἰ πατρῷας ἐκτὸς ὡς τάχιστα γῆς ;  
 ΙΠΠ. ποī δῆθ' ὁ τλήμων τρέψομαι ; τίνος  
 ξένων  
 δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγών ;  
 1068 ΘΗ. ὅστις γυναικῶν λυμεῶνας ἥδεται  
 ξένους κομίζων καὶ ξυνοικούρους κακῶν.  
 ΙΠΠ. αἰαῖ· πρὸς ἡπαρ δακρύων τ' ἐγγὺς τόδε,  
 εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.  
 1072 ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ'  
 ἐχρῆν,  
 ὅτ' ἐς πατρῷαν ἄλοχον ὑβρίζειν ἔτλης.  
 ΙΠΠ. ὦ δώματ', εἴθε φθέγμα γηρύνσαισθέ μοι  
 καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ.  
 1076 ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις ;  
 σαφῶς  
 τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.  
 ΙΠΠ. φεῦ·  
 εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον  
 στάνθ', ὡς ἐδάκρυν' οία πάσχομεν κακά.  
 1080 ΘΗ. πολλῷ γε μᾶλλον σαυτὸν ἤσκησας σέ-  
 βειν,  
 ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὡν.  
 ΙΠΠ. ὦ δυστάλαινα μῆτερ, ὦ πικραὶ γοναῖ.  
 μηδείς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.  
 1084 ΘΗ. οὐχ ἐλξετ' αὐτόν, δμῶες ; οὐκ ἀκούετε  
 πάλαι ξενοῦσθαι τόνδε προύννέποντά με ;

1086 ΙΠΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται· σὺ δ' αὐτός, εἴ τοι θυμός, ἔξωθει χθονός.

1088 ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·

οὐ γάρ τις οἴκτος σῆς μ' ὑπέρχεται φυγῆς.

ΙΠΠ. ἄραρεν, ως ἔοικεν· ὡς τάλας ἐγώ.

ώς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.

1092 ὡς φιλτάτη μοι δαμόνων Δητοῦς κόρη,

σύνθακε, συγκύναγε, φευξόμεσθα δὴ

κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὡς πόλις

καὶ γαῖ· Ἔρεχθέως· ὡς πέδον Τροιζήνιου,

1096 ως ἐγκαθιθᾶν πόλλ' ἔχεις εὐδαίμονα,

χαῖρ· ὕστατον γάρ σ' εἰσοδῶν προσφθέγγομαι·

ἵτ', ὡς νέοι μοι τῆσδε γῆς διμήλικες,

προσείπαθ' ἡμᾶς καὶ προπέμφατε χθονός·

1100 ως οὕποτ' ἄλλον ἀνδρα σωφρονέστερον

ὅψεσθε, κεὶ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.

ΧΟΡ. η μέγα μοι τὰ θεῶν μελεδήμαθ', δταν  
φρένας ἔλθῃ,

1104 λύπας παραιρεῖ·

ξύνεσιν δὲ τιν' ἐλπίδι κεύθων

λείπομαι ἐν τε τύχαις θυντῶν καὶ ἐν ἔργμασι  
λεύσσων·

1108 ἄλλα γὰρ ἄλλοθεν ἀμείβεται

μετὰ δ' ἵσταται ἀνδράσιν αἰών

πολυπλάνητος αἰελ.

εἴθε μοι εὐξαμένᾳ θεόθεν τάδε μοῖρα παράσχοι,

1112 τύχαν μετ' ὀλβου

καὶ ἀκήρατον ἄλγεσι θυμόν·

δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη·

ράδια δ' ἥθεα τὸν αὔριον

1116 μεταβαλλομένα χρόνον αἰελ

βίον συνευτυχοίην.

1120 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα

λεύσσω

ἐπεὶ τὸν Ἑλλανίας

φανερώτατον ἀστέρος Ἀθάνας

1124 εἴδομεν εἴδομεν ἐκ πατρὸς ὁργᾶς

ἄλλαν ἐπ' αἰαν ἴέμενον.

ὡς ψάμαθοι πολιμήτιδος ἀκτᾶς

- 1128 δρυμός τ' ὕρειος, ὅθι κυνῶν  
ώκυπόδων μέτα θῆρας ἔναιρεν  
Δίκτυνναν ἀμφὶ σεμνάν.
- 1132 οὐκέτι συζυγίαι πώλων 'Ενετᾶν ἐπιβάσει  
τὸν ἀμφὶ Λίμνας τρόχου  
κατέχων ποδὶ γυμνάδας ἵππους.  
μοῦσα δ' ἄϋπνος ὑπ' ἄντυγι χορδᾶν
- 1136 λήξει πατρῶον ἀνὰ δόμον·  
ἀστέφανοι δὲ κόφας ἀνάπαυλαι  
Αατοῦς βαθεῖαν ἀνὰ χλόαν·
- 1140 νυμφιδία δ' ἀπόλωλε φυγῇ σῷ  
λέκτρων ἄμιλλα κούνοαις.  
ἐγὼ δὲ σῷ δυστυχίᾳ δάκρυσιν διοίσω
- 1144 πότμον ἀποτμον· τάλαινα  
μάτερ, ἔτεκες ἀνόνατα φεῦ,  
μανίω θεοῖσιν·  
ἰὼ ἱὼ συζυγίαι Χάριτες, τί \*
- 1148 τὸν τάλαινα πατρίας γὰς  
τὸν οὐδὲν ἄτας αἴτιον  
πέμπετε τῶνδ' ἀπ' οἰκων;  
καὶ μὴν ὁπαδὸν Ἰππολύτου τόνδ' εἰσορῶ
- 1152 σπουδῇ σκυθρωπὸν πρὸς δόμους ὁρμώμενον.

## ΑΓΓΕΛΟΣ.

- ποῖ γῆς ἄνακτα τῆσδε Θησέα μολὼν  
εῦροιμ' ἄν, ὦ γυναικες; εἴπερ ἴστε, μοι  
σημίνατ'; ἄρα τῶνδε δωμάτων ἔσω;
- 1156 ΧΟΡ. ὅδ' αὐτὸς ἔξω δωμάτων πορεύεται.  
ΑΓΓ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον  
σοὶ καὶ πολίταις οἵ τ' Ἀθηναίων πόλιν  
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.
- 1160 ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα  
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;  
ΑΓΓ. Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν  
ἔπος.  
δέδοσκε μέντοι φῶς ἐπὶ σμικρᾶς ροπῆς.
- 1164 ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγ-  
μένος,  
ὅτου κατύσχυν' ἄλοχον ὡς πατρὸς βίᾳ;  
ΑΓΓ. οἰκεῖος αὐτὸν ὥλεσ' ἀρμάτων ὄχος,

1167 ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῷ πατρὶ<sup>1</sup>  
1168 πόντου κρέοντι παιδὸς ἡράσω πέφι.

ΘΗ. ὦ θεοὶ Πόσειδον θ', ώς ἄρ' ἡσθ' ἐμὸς  
πατὴρ

δρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων.

πῶς καὶ διώλετ' εἰπέ τῷ τρόπῳ Δίκης

1172 ἔπαισεν αὐτὸν ρόπτρον αἰσχύναντ' ἐμέ;

ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας

ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας

κλαίοντες· ἥλθε γάρ τις ἄγγελος λέγων

1176 ώς οὐκέτ' ἐν γῇ τῷδε ἀναστρέψοι πόδα

Ἴππολυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.

οὐδὲ ἥλθε ταῦτὸν δακρύων φέρων μέλος

ἡμῖν ἐπ' ἀκταῖς. μυρία δὲ ὀπισθόπους

1180 φίλων ἄμφ' ἔστειχ ἡλίκων ὅμηγυρις.

χρόνιψ δὲ δήποτε εἰπ' ἀπαλλαχθεὶς γόων,

τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.

ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,

1184 δμῶες· πόλις γάρ οὐκέτ' ἔστιν ἥδε μοι.

τούνθενδε μέντοι πᾶς ἀνὴρ ἡπείγετο,

καὶ θᾶσσον ἡ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἔστήσαμεν.

1188 μάρπτει δὲ χεοσὶν ἡνίας ἀπ' ἀντυγος,

αὐταῖσιν ἀρβύλαισιν ἄρμόσας πόδας.

καὶ πρώτα μὲν θεοῖς εἰπ' ἀναπτύξας χέρας,

Ζεῦ, μηκέτ' εἴην, εἰ κακὸς πέφυκ' ἀνήρ.

1192 αἴσθοιτο δὲ ἡμᾶς ώς ἀτιμάζει πατὴρ

ἥτοι θανόντας ἡ φάσις δεδορκότας.

καὶ τῷδε ἐπῆγε κέντρον ἐς χεῖρας λαβὼν

πώλοις ὀμαρτῆ· πρόσπολοι δὲ ὑφ' ἄρματος

1196 πέλας χαλινῶν εἰπόμεσθα δεσπότη

τὴν εὐθὺς "Ἄργους κάπιδανδίας ὁδόν.

ἐπεὶ δὲ ἔρημον χῶρον εἰσεβάλλομεν,

ἀκτῇ τις ἔστι τούπτεκεντα τῆσδε γῆς,

1200 πρὸς πόντον ἥδη κειμένη Σαρωνικόν.

ἔνθεν τις ἡχώ χθόνιος ώς βροντὴ Διὸς

βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν·

οὐθὸν δὲ κρᾶτ' ἔστησαν οὓς τ' ἐς οὐρανὸν

1204 ἵπποι· παρ' ἡμῖν δὲ ἦν φόβος νεανικὸς

πόθεν πότερος εἴη φθόγγος. εἰς δὲ ἀλιρρόθους

- 1206 ἀκτὰς ἀποβλέψαντες ἵερὸν εἴδομεν  
κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη
- 1208 Σκείρωνος ἀκτὰς ὅμμα τούμὸν εἰσορᾶν·  
ἔκρυπτε δὲ Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ·  
κάπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφὸν  
πολὺν καχλάζον ποντίῳ φυσήματι
- 1212 χωρεῖ πρὸς ἀκτάς, οὗ τέθριππος ἦν ὁ χος.  
αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμίᾳ  
κῦμ' ἔξεθηκε ταῦρον, ἄγριον τέρας,  
οὐ πᾶσα μὲν χθὼν φθέγματος πληρουμένη,
- 1216 φοικῶδες ἀντεθέγγετ', εἰσօρῶσι δὲ  
κοεῖσσον θέαμα δεργμάτων ἐφαίνετο.  
εὐθὺς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·  
καὶ δεσπότης μὲν ἐπικοῖς ἐν ἥθεσι
- 1220 πολὺς ξυνοικῶν ἥρπασ' ἡνίας χεροῖν,  
ἔλκει δὲ κώπην ὥστε ναινθάτης ἀνήρ  
ἱμάσιν ἐς τούπισθεν ἀρτήσας δέμας·  
αἱ δὲ ἐνδακοῦσαι στόμα πυριγενῆ γυνάθοις
- 1224 βίᾳ φέρουσιν, οὕτε ναυκλήρουν χερὸς  
οὐθ' ἐποδέσμων οὕτε κολλητῶν ὁ χων  
μεταστρέφουσαι. κεὶ μὲν ἐς τὰ μαλθακὰ  
γαίας ἔχων οἴακας ἴθύνοι δρόμον,
- 1228 προύφαίνετ' εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν  
ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὁ χον·  
εἰ δὲ ἐς πέτρας φέροιντο μαργάσαι φρένας,  
σιγῇ πελάζων ἄντυγι ξυνείπετο,
- 1232 ἐς τοῦθ' ἔως ἐσφηλε κάνεχαίτισεν,  
ἀψίδα πέτρῳ προσβαλῶν ὁ χήματος.  
σύμφυρτα δὲ ἦν ἀπαντα· σύριγγές τ' ἄνω  
τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.
- 1236 αὐτὸς δὲ ὁ τλήμων ἡνίαισιν ἐμπλακεῖς  
δεσμὸν δυσεξήνυστον ἐλκεται δεθείς,  
σποδούμενος μὲν πρὸς πέτρας φίλον κάρα,  
θραύων δὲ σάρκας, δεινὰ δὲ ἔξαυδῶν κλύειν,
- 1240 στῆτ', ὃ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,  
μή μ' ἔξαλείψῃτ'. ὃ πατρὸς τάλαιν' ἀρά.  
τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;  
πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
- 1244 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθείς  
τμητῶν ἴμάντων οὐ κάτοιδὲ ὅτῳ τρόπῳ

1246 πίπτει, βραχὺν δὴ βίστον ἐμπνέων ἔτι  
ἴπποι δὲ ἔκρυψθεν καὶ τὸ δύστηνον τέρας  
1248 ταύρου λεπταίας οὐ κάτοιδὲ ὅποι χθονός.  
δούλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,  
ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαι ποτε  
τὸν σὸν πιθέσθαι παῖδες ὅπως ἐστὶν κακός,  
252 οὐδὲ εἰ γυναικῶν πᾶν κρεμασθείη γένος,  
καὶ τὴν ἐν Ἰδῃ γραμμάτων πλήσειέ τις  
πεύκην, ἐπει τιν ἐσθλὸν ὅντ' ἐπίσταμαι.

ΧΟΡ. αἰλαῖ. κέκρανται συμφορὰ νέων κα-  
κῶν,

256 οὐδὲ ἐστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῆ.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε

λόγοισιν ἡσθην τοῖσδε ιῦν δὲ αἰδούμενος

θεούς τ' ἐκεῖνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,

260 οὐδὲ ἥδομαι τοῖσδε οὐτ' ἐπάχθομαι κακοῖς.

ΑΓΓ. πῶς οὖν ; κομίζειν, ἢ τί χρὴ τὸν ἄθ-  
λιον

δράσαντας ἡμᾶς σῆ χαρίζεσθαι φρενί ;

φρόντιζεν ἐμοῖς δὲ χρώμενος βουλεύμασιν

264 οὐκ ὡμὸς ἐξ σὸν παῖδα δυστυχοῦντ' ἐσει.

ΘΗ. κομίζετεν αὐτόν, ὡς ἴδων ἐν ὅμμασι

τὸν τάμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη

λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

268 ΧΟΡ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βρο-  
τῶν

ἄγεις, Κύπριε σὺν δὲ

οἱ ποικιλόπτερος ἀμφιβαλῶν

ώκυτάτῳ πτερῷ.

72 ποτάται δὲ ἐπὶ γαῖαν εὐάχητόν θ'

ἀλμυρὸν ἐπὶ πόντον.

Θέλγει δὲ Ἔρως, ὃ μαινομένᾳ κραδίᾳ

πτανὸς ἐφορμάσῃ

76 χρυσοφαῆς, φύσιν

ὅρεσκόων σκυλάκων

πελαγίων θ' ὅσα τε γᾶ τρέφει,

τὰν Ἀλιος αἰθομέναν δέρκεται,

80 ἄνδρας τε συμπάντων δὲ

βασιλῆιδα τιμάν, Κύπρι,

τῶνδε μόνα κρατύνεις.

## ΑΡΤΕΜΙΣ.

- 1283 σὲ τὸν εὐπατρίδαν Αἰγέως κέλομα  
1284 παῖδ' ἐπακοῦσαι·  
Λητοῦς δὲ κόρη σ' Ἀρτεμις αὐδῶ.  
Θησεῦ, τί τάλας τοῖσδε συνήδει,  
1288 παῖδ' οὐχ ὄσιως σὸν ἀποκτείνας,  
ψευδέσι μύθοις ἀλόχου πεισθεὶς  
ἀφανῆ; φανερὰ δὲ εἴλεν σ' ἄτα.  
πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις  
δέμας αἰσχυνθείς,  
1292 ἦ πτηνὸς ἄνω μεταβὰς βίοτον  
πήματος ἔξω πόδα τοῦδε ἀνέχεις;  
ώς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι  
κτητὸν βιότου μέρος ἐστίν.  
1296 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·  
καίτοι προκόψῳ γ' οὐδέν, ἀλγυνῶ δὲ σέ.  
ἀλλ' ἐς τόδε ἥλθον, παιδὸς ἐκδεῖξαι φρένα  
τοῦ σοῦ δίκαιαν, ως ὑπὲρ εὐκλείας θάνη,  
1300 καὶ σῆς γυναικὸς οἶστρον, ἦ τρόπον τινὰ  
γενναιότητα τῆς γὰρ ἐχθίστης θεῶν  
ἡμῖν ὅσαισι παρθένειος ἥδονὴ  
δηχθεῖσα κέντροις παιδὸς ἡράσθη σέθεν.  
1304 γνώμῃ δὲ νικᾶν τὴν Κύπριν πειρωμένη  
τροφοῦ διώλετ' οὐχ ἕκοῦσα μηχαναῖς,  
ἡ σῷ δὲ ὄρκων παιδὶ σημαίνει νόσον.  
ὁ δέ, ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο  
1308 λόγοισιν, οὐδὲ αὖ πρὸς σέθεν κακούμενος  
ὄρκων ἀφεῖλε πίστιν, εὐσεβὴς γεγών.  
ἡ δὲ ἐλεγχον μὴ πέσῃ φοβουμένη,  
ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε  
1312 δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἔπεισέ σε.
- ΘΗ. οἴμοι.
- APT. δάκνει σε, Θησεῦ, μῆθος; ἀλλ' ἔχ' ή  
συχος,  
τοὺνθένδ' ἀκούσας ως ἀν οἰμώξης πλέον.  
ἄρο' οἰσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων,  
1316 ὃν τὴν μίαν παρεῖλες, ὡς κάκιστε σύ,  
ἐς παῖδα τὸν σόν, ἔξοντας ἔχθρον τινα.  
πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς

1319 ἔδωχ' ὕσονπερ χρῆν, ἐπείπερ ὑμεσεν·  
 1320 σὺ δὲ ἐν τῷ ἐκείνῳ κανὸν ἐμοὶ φαίνει κακός,  
 δεὶς οὐτε πίστιν οὔτε μάντεων ὅπα  
 ἐμεινας, οὐδὲ ἥλεγξας, οὐ χρόνῳ μακρῷ  
 σκέψιν γ' ἔνειμας, ἀλλὰ θᾶσσον ἢ σ' ἔχρην  
 1324 ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

APT.

δείν' ἐπραξας, ἀλλ

ὅμως

ἐπ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·  
 Κύπρις γὰρ ἥθελ' ὥστε γίγνεσθαι τάδε,  
 1328 πληροῦσα θυμόν. θεοῖσι δὲ ὡδὲ ἔχει νόμος·  
 οὐδεὶς ἀπαντῶν βούλεται προθυμίᾳ  
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αεί.  
 ἐπεὶ σάφ' ἵσθι, Ζῆνα μὴ φοβουμένη,  
 1332 οὐκ ἄν ποτ' ἥλθον ἐς τόδιον αἰσχύνης ἐγὼ  
 ὡστ' ἄνδρα πάντων φίλατον βροτῶν ἐμοὶ<sup>1</sup>  
 θανεῖν εἴσαι. τὴν δὲ σὴν ἀμαρτίαν  
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης  
 1336 ἐπειτα δὲ ή θανοῦσ' ἀνάλωσεν γυνὴ  
 λόγων ἐλέγχους ὡστε σὴν πεῖσαι φρένα.  
 μάλιστα μέν νυν σοὶ τάδε ἐφρώγεν κακά,  
 λύπη δὲ κάμοι· τοὺς γὰρ εὐσεβεῖς θεοὶ<sup>2</sup>  
 1340 θυντοῦσι τούς γε μὴν κακοὺς  
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

XOP. καὶ μὴν οὐ τάλας ὅδε δὴ στείχει,

σάρκας νεαρὰς

1344 ξανθόν τε κάρα διαλυμανθείς.

ὦ πόνος οἴκων, οἶον ἐκράνθη

δίδυμον μελάθροις

πένθος θεόθεν καταληπτόν.

1348 ΙΠΠ. αἰαῖ αἰαῖ

δύστανος ἐγώ, πατρὸς ἐξ ἀδίκου

χρησμοῖς ἀδίκοις διελυμάνθην.

ἀπόλωλα τάλας, οἵμοι μοι.

1352 διά μου κεφαλᾶς ἄσσονσ' ὅδύναι,

κατὰ δὲ ἐγκέφαλον πηδᾶ σφάκελος.

σχές, ἀπειρηκὸς σῶμα ἀναπαύσω.

Ἐ. Ἐ.

ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς

- 1356 βόσκημα χερός,  
διά μ' ἔφθειρας, κατὰ δ' ἔκτεινας.  
φεῦ φεῦ πρὸς θεῶν, ἀτρέμας, δμῶες,  
χροὸς ἐλκώδους ἅπτεσθε χεροῖν.
- 1369 τίς ἐφέστηκ' ἐνδέξια πλευροῖς;  
πρόσφορά μ' αἴρετε, σύντονα δ' ἐλκετε  
τὸν κακοδάιμονα καὶ κατάρατον  
πατρὸς ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὄρας;  
οὐδὲ ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,  
οὐδὲ ὁ σωφροσύνη πάντας ὑπερσχῶν  
προύπτον εἰς "Αἰδαν στείχω κατὰ γῆς,  
ὅλεσας βίοτον."
- 1364 1368 μόχθους δ' ἄλλως τῆς εὐσεβίας  
εἰς ἀνθρώπους ἐπόνησα.  
αἰαῖ αἰαῖ  
καὶ νῦν ὁδύνα μ' ὁδύνα βαίνει.
- 1372 μέθετέ με τὸν τάλανα·  
καὶ μοι θάνατος παιὰν ἔλθοι.  
προσαπόλλυτε μ' ὅλυτε τὸν δυσδαι-  
μονά μ'. ἀμφιτόμον λόγχας ἔραμαι  
διαιροῦσαι,
- 1376 διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον.  
ῶ πατρὸς ἐμοῦ δύστανος ἀρά,  
μιαιφόνων τε συγγόνων,  
παλαιῶν προγεννητόρων
- 1380 ἐξορίζεται κακόν, οὐδὲ μέλλει,  
ἐμολέ τ' ἐπ' ἐμέ, τί ποτε, τὸν οὐ-  
δὲν ὅντ' ἐπαίτιον κακῶν;
- 1384 ίώ μοὶ μοι, τί φῶ;  
πῶς ἀπαλλάξω βίοτὰν  
ἐμὰν τοῦδε ἀναλγήτου πάθους;  
εἴθε με κοιμίσει τὸν δυσδαιμόνα
- 1388 "Αἰδουν μέλαινα νύκτερος τ' ἀνάγκα.  
APT. ὡς τλῆμον, οἴη ξυμφορᾶ ξυνεζύγης.  
δὲ δὲ εὐγενές σε τῶν φρενῶν διώλεσεν.  
ΙΠΠ. ἔα.
- ῶ θεῖον ὁδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς  
1392 ὡν ἥσθομην σου κάνεκουφίσθην δέμας·  
ἴστ' ἐν τόποισι τοισίδ' "Αρτεμις θεά.  
APT. ὡς τλῆμον, ἔστι, σού γε φιλτάτη θεῶν

- 1395 ΙΠΠ. δρᾶς με, δέσποιν', ώς ἔχω, τὸν ἄθλιον;  
 1396 ΑΡΤ. ὄρῳ· κατ' ὅσσων δ' οὐ θέμις βαλεῖν  
δάκρυν.  
 ΙΠΠ. οὐκ ἔστι σοι κυναγὸς οὐδὲ ὑπηρέτης.  
 ΑΡΤ. οὐ δῆτ' ἀτάρο μοι προσφιλὴς ἀπόλ-  
λυσαι.  
 ΙΠΠ. οὐδὲ ἵππονώμας οὐδὲ ἀγαλμάτων φύ-  
λαξ.  
 1400 ΑΡΤ. Κύπρις γὰρ ἡ πανοῦργος ὥδ' ἐμήσατο.  
 ΙΠΠ. ὥμοι. φρονῶ δὴ δαίμον' ἡ μ' ἀπώλεσε.  
 ΑΡΤ. τιμῆς ἐμέμφθη, σωφρονοῦντι δὲ ἥχθετο.  
 ΙΠΠ. τρεῖς ὄντας ἡμᾶς ὠλεσ', ἥσθημαι, μία.  
 1404 ΑΡΤ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.  
 ΙΠΠ. ὥμωξα τοίνυν καὶ πατρὸς δυσπραξίας.  
 ΑΡΤ. ἔξηπατήθη δαίμονος βουλεύματιν.  
 ΙΠΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.  
 1408 ΘΗ. δλωλα, τέκνον, οὐδέ μοι χάρις βίου.  
 ΙΠΠ. στένω σὲ μᾶλλον ἡ μὲ τῆς ἀμαρτίας.  
 ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νε-  
κρός.  
 ΙΠΠ. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.  
 1412 ΘΗ. ώς μῆποτ' ἐλθεῖν ὁφελ' ἐς τούμὸν στόμα.  
 ΙΠΠ. τί δέ; ἔκτανές ταν μ', ώς τότ' ἥσθ'  
ώργισμένος.  
 ΘΗ. δόξης γὰρ ἡμεν πρὸς θεῶν ἐσφαλμένοι.  
 ΙΠΠ. φεῦ.  
 εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.  
 1416 ΑΡΤ. ἕασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφου  
θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας  
ὅργαλ κατασκήψουσιν ἐς τὸ σὸν δέμας,  
σῆς εὐσεβείας καγαθῆς φρενὸς χάριν.  
 1420 ἐγὼ γὰρ αὐτῆς ἄλλον ἔξι ἐμῆς χερὸς  
δις ἀν μάλιστα φίλτατος κυρῆ βροτῶν  
τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.  
σοὶ δέ, ὦ ταλαίπωρ, ἀντὶ τῶνδε τῶν κακῶν  
 1424 τιμᾶς μεγίστας ἐν πόλει Τροιζηνίᾳ  
δώσω· κόραι γὰρ ἄζυγες γάμων πάρος  
κόμας κεροῦνται σοι, δι' αἰῶνος μακροῦ  
πένθη μέγιστα δακρύων καρπουμένῳ.  
 1428 ἀεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων

- 1429 ἔσται μέριμνα, κούν ἀνώνυμος πεσὼν  
ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται.  
σὺ δ', ὡς γεραιοῦ τέκνου Αἰγέως, λάβε  
1432 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσται·  
ἄκων γάρ ὥλεσάς νιν' ἀνθρώποισι δὲ  
θεῶν διδόντων εἰκὸς ἔξαμαρτάνειν.  
καὶ σὸν παραινῶ πατέρα μὴ στυγεῖν σέθεν,  
1436 Ἰππόλυτ· ἔχεις γάρ μοῖραν ἢ διεφθάρης.  
καὶ χαῖρ· ἐμοὶ γάρ οὐ θέμις φθιτοὺς ὄφαν,  
οὐδὲ ὅμια χραίνειν θανασίμοισιν ἐκπνοαῖς·  
ὅρῶ δέ σ' ἥδη τοῦδε πλησίον κακοῦ.  
1440 ΙΠΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὄλβια·  
μακρὰν δὲ λείποις ῥᾳδίως ὄμιλαν.  
λύώ δὲ νεῖκος πατρὶ χορζούσῃς σέθεν·  
καὶ γάρ πάροιθε σοὶς ἐπειθόμην λόγοις.  
1444 αἰτᾶ· κατ' ὄσσων κιγχάνει μ' ἥδη σκότος.  
λαβοῦ, πάτερ, μόν, καὶ κατόρθωσον δέμας.  
ΘΗ. ψῆμοι, τέκνου, τί δρᾶς με τὸν δυσδαι-  
ρόνα;  
ΙΠΠ. ὄλωλα, καὶ δὴ νερτέρων ὅρῶ πύλας.  
1448 ΘΗ. η τὴν ἐμὴν ἄναγνον ἐκλιπών φρένα;  
ΙΠΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.  
ΘΗ. τί φῆς; ἀφίης αἴματός μ' ἐλεύθερον;  
ΙΠΠ. τὴν τοξόδαμνον Ἀρτεμιν μαρτύρομαι.  
1452 ΘΗ. ὡς φίλταθ', ώς γενναῖος ἐκφαίνει πατρί.  
ΙΠΠ. ὡς χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ.  
ΘΗ. ψῆμοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς.  
ΙΠΠ. τοιῶνδε παιδῶν γυνησίων εὐχούν τυχεῖν.  
1456 ΘΗ. μὴ νυν προδῶς με, τέκνου, ἀλλὰ καρ-  
τέρει.  
ΙΠΠ. κεκαρτέρηται τάμ· ὄλωλα γάρ, πάτερ·  
κρύψον δέ μους πρόσωπον ώς τάχος πέπλοις.  
ΘΗ. ὡς κλέιν' Αθηνῶν Παλλάδος θ' δρίσματα,  
1460 οἵου στερήσεσθ' ἀνδρός. ὡς τλήμων ἐγώ.  
ώς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.  
ΧΟΡ. κοινὸν τόδ' ἄχος πᾶσι πολίταις  
ἥλθεν ἀέλπτως.  
1464 πολλῶν δακρύων ἔσται πίτυλος·  
τῶν γάρ μεγάλων ἀξιοπενθεῖς  
φῆμαι μᾶλλον κατέχουσιν.

## NOTE S.

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**λλὴ μέν**. The opposing sentence, which the particle *μέν* leads us to expect, is not contained in the words *ὅσοι τε πόντους ν τ' Ἀτλαντικῶν κτλ.*, but in those which follow from v. 10. however, on account of the intervening sentences, are not to the preceding by the particle *δέ*, but coupled to them in manner as is rendered necessary by what immediately pre-  
hem. A similar construction occurs in Soph. Trach. 6. 1. [Hartung reads, as Monk wished to do, *ὅσοι δέ*.]

**ντου** [i. e. the *Pontus Euxinus*: if the Mediterranean were *ἴσοι πόντους εἶσαν ναιούσι* would denote only the islands, and all other countries. The passage which Monk cites (v. 1053, so far from overthrowing the interpretation I have given, establishes it. It is well known that the river Phasis, Colchis, sea on whose shores it stood, were considered the limits of d on that side. *Htg.*]

**Αμαζόνος τόκος.** Theseus accompanied Hercules on his ou to fetch the girdle of Hippolytē, queen of the Amazons, as the gift of Arēs. Theseus, after the victory, received, as e of the captives, either Hippolytē herself, or Antipē; and the father of Hippolytus by her.]

**γνῶν Πιτθέως παιδεύματα.** Schol. *ἀγνὸν Πιτθέα*, as he says Medea (v. 684), *παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος*. tus was brought up by Pittheus, the father of *Æthra*, mother us; and Pittheus was a wise man, a soothsayer, and conse- o the gods. In this place the epithet *ἀγνός* is perhaps y chosen, and applied to Pittheus as the educator of Hippo-*Παιδεύματα* is said of Hippolytus alone, as in Soph. Philoct. *ἡματα* of one drinking-cup; *νυμφεῖα* of Antigone, Antig. 568; o. Hec., *προσφάγματα* of one victim; Orest. 1051, *κέδρον ατα* of one sepulchre; Androm. 1277, *συγκομήματα* of Troad. 254, *νυμφευτήρια* of Cassandra. Monk.

**αὐτεὶ γάμον.** As *γάμος*, especially in the plural, signifies not tials and marriage, but also the bride herself and wedlock, s appropriately used here, as well as below, 1026, *ἄπτεσθαι* These expressions are not more free than in v. 885, *εὐνῆς*

19. δημιλίας. Porson has corrected δημιλιαν, though Lascaris has δημιλίᾳ. There is no need of this change. See Lobeck's note Soph. Aj. 277, and mine on Med. 76.—προσπίπτειν here signifies aliquem incidere, sese ad aliquem applicare; nor does its being joined to an accusative without a preposition present any difficulty; the reason, because, if we look at the sense of the whole passage, it bears on the signification of getting, acquiring.

23. πάλαι προκόψας' (*having long ago prepared*). What is commonly called the *nominative absolute*: but it may be explained by supposing the poet to have begun the sentence as if about to say προκόψασα οὐ πόνον πολλοῦ ἔσομαι, or something of the kind, then, at the end of the sentence, to have fallen into another construction. This is the origin of all *anacolutha*.

25. σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων. "That he might see the venerable Eleusinian mysteries; and, having seen them, might be perfected." Valckenaeer. The μεμυημένοι, novices, were not admitted into the inner holy-place to view the mystic rites, till after five years' training. After that time they became ἐπόπται and τέλειοι.

27. καρδίαν κατέσχετο ἔρωτι δεινῷ, *allowed her heart to be enthralled with a fierce love*. Monk wrote from conjecture κατείχετο, and ought to have approved the reading, but wrongly; for the imperfect could not be tolerated here.

30. [κατόψιον (sc. πέτραν. *Htg.*) γῆς τῆσδε = ὅθεν ἦν καθεῖσ τὴν Τροιζῆνα. Sch.]

32. ἔρωτ' ἔρωτ' ἔκδημον, i. e. *burning with love for an absent one*. These words do not so much designate the man whom Phædra loved, as the reason why she founded a temple of Venus. The words I follow I would interpret: *but afterwards she gave out that (the temple of the goddess had been founded in honour of Hippolytus*. Diodor. Si. 62, and Asclepiades in Schol. Od. xi. 320, relate that the temple of Venus dedicated by Phædra stood on the Acropolis.

35. Pallas was the son of Pandion, brother of Aegeus. His sons were slain by Theseus for stirring up sedition in Attica, aiming at regal power. Plut., Thes. p. 5. E, and Philochorus, in Schol. to Euripides, have related the story.

37. ἐνανσίαν ἔκδημον αἰνέας φυγήν. Schol.: As it was the custom that those who had slain their countrymen or kinsfolk should expiate the pollution by a voluntary exile, he retired into banishment with his wife; for it was the custom for those who fled on account of bloodshed to remain out of their country for a year. On this of a year on account of involuntary homicide, see C. Fr. Hern Lehrbuch der griech. Alterth. § 104, 11.

43. Following the best MSS., I have, with Brunck, written πολιον νεανίαν. Other editors retain the common reading, πολιπέφυκότα. Both are good; but I have thought it right to follow the best authorities.

46. ἐς τρίς. His first wish was, to escape from Hades; his second from the Labyrinth; his third, the destruction of Hippolytus.

48. I have retained κακόν, the reading of the best MSS., though the other reading (καλόν), found in some MSS., has much to recommend it. Matthise argues well on both readings. The words,

he, can mean nothing else but this: “I will not make either Phædra’s advantage, or her destruction, of more account than my own revenge; and therefore I will not suffer myself to be hindered from taking vengeance on my enemies from any consideration of either result.” Now Venus might be thwarted both by the destruction of Phædra, if she saw that her vengeance could not be satisfied except by her destruction—but this she wished to avert; and by the advantage and good fame of Phædra, taking care lest she should be deprived of her fair fame, if Phædra, through love of her stepson, should kill herself. According, therefore, as we read one or the other, the sense of this and the following verse is this: “Regard for the fair fame, or regard for the destruction of Phædra, shall not cause me to forego my vengeance on my enemies.” Matthiae has copiously illustrated the use of the infinitive with the article on this passage. Cf. his Gr. Gr. § 543. We find a nearly twin passage, Soph. Antig. 544: *μή τοι καστιγνήτη, μ' ἀτιμάσγε τὸ μὴ οὐ θαυμῶν τε σὸν σοὶ τὸν θαυμόντα θ' ἀγνίσαι*. This usage is to be referred to that construction, which in Greek is of very wide extent, and is commonly called that of the Greek accusative.

58 sqq. The troop of attendants which accompanies Hippolytus home from hunting, and with him celebrates the praises of Diana, is not the proper and legitimate Chorus of the play, which consists of Troezenian women. But the poet introduces a secondary Chorus, if I may say so, consisting of those attendants with whom kings and nobles were wont to come upon the stage, and the number of whom is here, perhaps, increased by several characters. Add to this, that this troop was in the proscenium, while the Chorus had its place in the orchestra. But this is the only instance in Euripides of a song, before the coming on of the Chorus itself, recited by others discharging the office of a Chorus. The Scholiast says that a similar song was introduced in the Alexander.

67. *ἐνπατέρειαν αὐλάν*, *the noble hall of thy sire [or, the hall of thy noble sire]*. Cf. Ion 1073: *ἀ τῶν ἐνπατριδᾶν γεγῶσ' οἰκου*. Those who wish to see illustrations of this use of compound adjectives (by which they are put instead of a genitive of the substantive factor of the compound, or of that substantive with an adjective, participle, or second substantive in the genitive), may consult Matth. § 446.

72. Hippolytus comes forward, bearing in his hand a crown, which he is going to place upon the statue of Diana, which is seen on the stage before the door (cf. 110); whence this tragedy has been named by grammarians *Ιππόλυτος Στεφανηφόρος*.

75. The latest editors, on the authority of Monk, have changed into *οὐτ'* the *οὐδ'* which is read in all the MSS. Witzschel adopts this *οὐδέ* [but Dindorf, Hartung, &c., retain *οὐτε*].

77. The poet means, that from that meadow, sacred to Diana, it was lawful for the chaste alone, *τοῖς σωφρονοῦσι*, to gather flowers; and so Modesty herself, i. e. *Αἰδώς*, sc. *σωφροσύνη*, presides over that meadow, and trains in it the flowers for the chaste to gather. For the general notion of *training*, he has put the particular notion of *watering*, an operation by which the flowers are chiefly nurtured, *ποταριαῖσι ηγενέει δρόσοις*. Matth. The commentators are greatly at a loss to

explain the verses which immediately follow. Porson corrected *διδακτὸν κτλ.*, which Monk has received, and highly approves thinking Mattheæ's reading very harsh, because it passes from plural *ὅσοις* to the singular *εἰληχε*, and then again to the *προύτοις*. But all difficulties vanish, if, as Hermann, Baech. 314 pointed out, we take *σωφρονεῖν* for the nominative, and refer *εἰ* to *ὅσοις*, *quibus obtigit*.

87. Musgrave rightly interprets: “*rex, nam dominus quidem præter deos vocandus est;*” *prince*, for no one except the gods be called *lord*. He who now converses with Hippolytus, is of that troop of attendants, but, as plainly appears from 106 to 113 advanced in years.

92. *τοῦ δὲ καὶ μ' ἀνιστορέις πέρι;* dic *præterea*. Pors., tell moreover, about what matter you question me [better: only tell me, do. Gr. 1476. § 760, 2]. *Kai* is generally placed in way after words of interrogation. Porson has collected many examples of this kind, Phœn. 1373. Cf. below, 1171. In the following line, *τὸ σεμνόν* means *arrogance and pride*; on the other hand, a *σεμνήν δαιμονά* means *venerandam deam*.

100. *εὐλαβοῦ.* The Furies were called *σεμναὶ θεαὶ* by the Greeks by way of euphemism; and to this, perhaps, the warning of Hippolytus has reference: “take care that you speak nothing unadvised for it was unlawful to name the Furies. Musgr. [σφαλῆναι τριπ, to offend.]

104. *May you be happy in the entertainment of befitting sentiment* for I am grieved at seeing you so foolish as you are. Schol.

107. *τιμᾶσιν—δαμόνων χρῆσθαι*, we ought to reverence the with due honours; to observe the honours due to the gods.

108. Elmsley, quoting this line, pronounced that *παρέργ* meant the same as *εἰσέρχομαι*; not rightly. It is easy to explain oneself what the difference is.

114. The words are to be joined thus: *ἡμεῖς δὲ φρονοῦντες τινάχομεσθα οὕτως, ὡς πρέπει δούλοις λέγειν κτλ.*, but we, being present, will worship thee in such wise as it behoves slaves to address thee; in such words as are lawful and becoming in us men of low degree.

121. *ώκεανοῦ τις ὄδωρ στάζουσα πέτρα*, a rock near the sea tilling water, from which water drops or trickles.

126. All the MSS. read *πορφύρεα φάρεα*, which is repugnant to the metre. Hermann has changed the order of the words, and editors have followed him. Perhaps *πορφυρόεντα φάρη* ought to be written. At 133 also *φάρεα* is wrongly read in very many MSS. Here, however, one MS. has rightly *φάρη*.

136. *κατ' ἀμβροσίου στόματος*. Euripides seems to have used the preposition *κατά*, because he had in his mind such an expression as *σίτον κατὰ δέρης μὴ διέναι*, or the like; but wishing to express the idea in a more elevated way, he wrote *Δάματρος ἀκτᾶς ὁ ἀγνὸν ἵσχειν*, on the same principle as below, 1003, he said *λίαν ἀγνὸν δίεμας*. *Δήμητρος ἀκτή* is mentioned by Homer, Il. xiii. δέ θυητός τ' εἴη, καὶ ἔδοι Δημήτερος ἀκτήν. Cf. Eurip. frag. inc. ed. Dindorf.

139. *πάθει* is the reading of G. Burgess, in his Pref. to Troad. p.

it is perhaps right. But the reading of the MSS., *πίνθει*, may be wed. This is the form of the metre: — — ≈ | — √ √ — | — — ; in which kind — — — and — — √ not unfrequently occur to each other.

141 sqq. ἔνθεος, i. e. you are labouring under a disease sent by the gods.—μοτρός, sc. Rhea, who haunts the mountains.

145 sqq. The meaning is: You are pining away on account of your enmities against the huntress Dictynna, inasmuch as you have offered her no sacrifices (instead of these are ἀθυτοι πέλανοι), μὴ ιερεύτα πελάνους, which for this very reason are ἀθυτοι. The mention of Dictynna is appropriate, since she was a goddess of the Cretans, which what follows has also reference.—φοιτὰ γὰρ κτλ. The orus, Soph. Aj. 172, tries to explain the madness of Ajax in a similar manner.

151. The meaning is: Or is some other woman en chaining thy band by illicit intercourse apart from thy couch!—λεχέων σῶν depends on κοιτὰ κρυπτὰ, as if it were κρύφα σῶν λεχέων, as in sch. Suppl. 296: καὶ κρυπτά γ' Ἡρας ταῦτα παλλακισμάτων.

161. τῷ δυστρόπῳ γυναικῶν ὄρμοντα, with woman's perverse, wayward temperament.

162. κακὰ δύσταγος ἀμαχανία. Sophocles also, Trach. 110, commences these two epithets: κακὰν δύσταγον ἐλπίζουσαν αἰταν.

166—70. G. Dindorf would arrange the two verses thus: τὰν δὲ οὐχον οὐρανίαν τόξων μεδέονσαν ἀντευν "Αρτεμιν: the other, καὶ πολυζήλωτος ἀεὶ σὺν θεοῖσι φοιτᾷ.

171. The choral song being ended, Phædra comes forth, conducted by her nurse, on whose shoulder she leans; and, by her pale and melancholy countenance, sufficiently betrays the inward disease of mind. The Chorus announces their coming to the spectators, as usually the case, when any fresh character appears upon the stage.

180. Phædra, on coming out, is doubtless followed by a body of female attendants, bearing a couch, which they make ready on the stage. When it is prepared, the nurse points it out to her mistress, saying, ξέω δὲ δόμων ἡδὸν νοσερᾶς δέμηνα κοίτας.

188. χερσίν τε πόνος. There was no reason, why Porson should rectify χειρῶν, which Monk pronounced a most certain emendation. The dative is here quite correct.

193. δυσέρωτες (perdite amantes), madly in love with.—τοῦ δ', sc. ζῆν.

196. κούκι ἀπόδειξιν. The negative with the substantive forms idea. Witzschel, with Brunck, would read γαῖαν (as Par. A); Dind., Hartung, &c., γαῖας.

197. μύθοις δὲ ἄλλως φερόμεσθα. The Scholiast incorrectly says, δὲ ἀντὶ τοῦ γάρ. For this new sentence is opposed to what goes before, δι' ἀπειροσύναν ἄλλον βιότον κούκι ἀπόδειξιν τῶν ὑπὸ γαῖας, combined with it, contains the causal sentence. The following words are addressed by Phædra to her attendants.

198. Witzschel wishes to restore the reading of the MSS., ἐγχριμψενται. On the authority of Plutarch, who, accommodating the sense to the speaker, has ἐγχριμπομένος, and from Markland's con-

jecture, the latest editors have written ἐγχριμπτομένα. But Plutarch's reading it is not very clear what he found in Euripus, and, in my judgement (says Witzschel), this apposition suits better than Phædra.

224. This reading is usually defended by Il. φ, 360: τί μου τοι καὶ ἀρωγῆς; but the position of the καὶ is very awkward. Witzschel says: "With Porson and Monk [and Hartung] I read μελίτη, indicated by the two best MSS., Hav. and Par. A. The rest of the MSS. and old editions have μελέτης. Valckenaer read τί καὶ σιών καὶ σοὶ μελέτη; *What hast thou to do with the practice of* *sporting?* This was received by Brunck, and Hermann also has informed me that he thinks it right. I formerly conjectured τί κυνῆ δεῖ σοὶ μελέτης; but I think that what I have now written may thus be explained with the Scholiast: *Why, my child, to thee, as to others, are field-sports an object of care?*

228. Λίμνας, *Limna*, a place near the sea-shore, where the games were situated, is mentioned also below, 1132: τὸν ἀμφὶ Αἰτρόχον, on which the Scholiast: Limna, a place in Trezen, where Artemis is called Limnatis. *Monk.*

231. Phædra speaks of the Venetian horses, which are known to have been very celebrated in the Grecian games. Hesychius: tian steeds, that have carried off the crown (prize), from Venice in the Adriatic; for there they are excellent. Euripides, therefore, guilty of an anachronism, in attributing these horses to the times. *Monk.*

232. Just now you were eager to be off to the mountains, and your heart was set upon wild beasts and hunting; but now again you are to be racing with horses in the stadium, and to be borne about on horseback, as in the gymnastic sports.

249. μὴ γιγνώσκοντ', without being sensible of one's miseries.

253—59. With these verses compare a passage in Cic. De Amic. xiii. 45: "For some philosophers, who, I hear, are esteemed wiser in Greece, in my opinion hold very extraordinary sentiments. There is nothing, however, but what they carry out to too great a pitch of refinement; particularly, that too great friendships are avoided, and that it should not be necessary for one person anxious for many; that every man has enough, and more than enough, of his own affairs; that it is a bore to be too much implicated in the affairs of other people; that the most comfortable way is to hold the friendship as loosely as possible, so that you may either tighten or slacken them when you please; for the chief point towards happiness is security, which it is impossible for the mind to enjoy, one must, as it were, travail for many."—φιλίας ἀνακίρνασθαι, *amicitias*. Porson adduces similar expressions to Med. 138. I. iv. 152. φιλίας συνεκρήθησαν. vii. 151: φιλίην συνεκράψας. Esch. Choeph. 342: νεοκράτα φίλον κομίσουεν.

260. ὑπεραλγῶ. In general it is *nimiris doleo*; here, however, *de aliquā re*. It is used in the same way in Alcest. 884: μὴ ψυχή τῆς ὑπεραλγεῖν μέτριον ἄχθος.

261. ἀτρεκεῖς ἐπιτηδεύσεις. *Vera studia* are those which are seriously bestowed upon any thing, and with the entire applica-

the mind; and therefore *accurate, elaborate*. *Matthiae*. Hence ἀτρεπτος is also *nimius*. Cf. 1114.

273. Εσ ταῦτὸν ἡκεις, you have come back to the same point; i. e. know no more what is the origin of her malady, than what is the malady itself. *Matthiae*.

275. τριταῖαν γ'. Some have wished to expunge the particle, which is omitted in some MSS. It is easy to perceive the force which it has here. On the use of the adjective *τριταῖαν*, cf. Hec. 32: συναισιον ὥδη φέγγος αἰωρούμενος.

284. εἰς πάντ' ἀφῆματι. Some MSS. read εἰς πᾶν ἀφ., which Dr. Dindorf wishes to be received. Monk and *Matthiae* say both are good, as these expressions are used promiscuously by the tragedians. Some little difference, however, there must be, on consideration of which we shall perceive that the common reading is best.

288. ἄγ', ω φίλη παῖ. Aldus and the old editors read ἀλλ', ω λλ.: but we shall see why this cannot have place here, if we look to what goes before as the reason of it, and compare 473, where ἀλλα is right.

294. Render: *Here are women who can aid me in alleviating and ending your malady*; a construction supported by Hom. Il. ix. 684: εἰσὶ καὶ οἵδε τάδ' εἰπέμεν. xix. 140: δῶρα δ' ἐγών οὐδε πάντα παραχθεῖν.

300. The nurse, perceiving that her prayers have no influence on Phaedra, exclaims, ω τάλαιν' ἴγω.

303. ἑτέγγεθ'. Thus almost all MSS. Two have, for a various reading, ἑθέλγεθ', which one MS. and the old editors retain. The common reading, besides being supported by good authority, is also more accommodated to the sense.

312. αὐθίς, posthac.

314. παῖδας. Acamas and Demophon, the sons of Theseus and Phaedra.

318. The meaning is: Do you mean from a calamity brought upon you by some enemy?

322. ἔξαρειν is here to *urge, impel*, as in Alcest. 356: οὖτ' ἀντρού ιέξαιροιμι πρὸς Διβν λακεῖν αὐλάν, in which meaning *ἔπαρειν* is oftener used. *Monk*.

324. ἐν δὲ σοὶ λελείψομαι, *through your fault I shall fail of my object*—of turning you from your purpose. *Matthiae*. [So Hartung: *but if I do not succeed, it will be your fault*.] L. Dindorf says: “The intention of the poet is far otherwise; inasmuch as οὐ δῆθ' ἐκοῦσα is not to be referred to Phaedra's remotest expression, ἵνα μ' ἀμαρτεῖν, so that it should be οὐ δῆθ' ἐκοῦσα σ' ἱάσω ἀμαρτεῖν, but to what follows, οὐ γὰρ ἐς σ' ἀμαρτάνω. To this she replies, οὐ δῆθ' ἐκοῦσά γε, sc. εἰς ἐμὲ ἀμαρτάνεις, οὐ δὲ σοὶ λελείψομαι, *you do not designedly offend against me; but, if you perish, I too shall be undone*. Cf. Alcest. 389: ὅρθον πρόσωπον, μὴ λίπης παῖδας σέθειν—οὐ δῆθ' ἐκοῦσά γ', ἀλλὰ χαιρετ', ω τέκνα.” Witzschel opposes both: “I greatly fear that even this mode of defending the reading is more specious than true; and, when more accurately considered, will itself fall to the ground. For from Phaedra's question, τι δρῆς; βιάζει χειρὸς ἐξηρτησίην; and from the nurse's answer, καὶ σῶν γε γονάτων οὐ μεθῆ-

*σομαι ποτε*, it is evident that the purse, whilst repeating had seized the hand, and even the knees, of her mistress, v would not have done, nor thrown herself at Phædra's feet, not wished to beg and entreat something of her. Now v could she wish to entreat of her, but that she would not do had signified anew that she would do, saying, *ἴα μ' ἀμαρτεῖς έις σ' ἀμαρτάνω*. The nurse's answer, therefore, does not re last words, *οὐ γὰρ έις σ' ἀμαρτάνω*, but must necessarily be to *οὐ δῆθ' ἐκοῦσα γέ*. Any one who thinks this over, will n that the conjecture of Duport, Scaliger, and others, is the r bable: *οὐδέ σου λελέιθομαι, assuredly I will not willingly offend, nor will I leave go of thee.*"

329. Witzschel adopts Musgrave's emendation, *δλεῖς*. T (he says) have *δλεῖ*. Valekenaer thought that this should be to the nurse, and that Phædra's speech should commence *μέντοι πρᾶγμα κτλ.* But Monk and others have rightly w that, in dialogues of this kind, the line is not wont to be Musgrave rightly compares his own reading, *δλεῖς*, with H xiv. 5: *occidis sape rogando*. For Phædra, on the nurse' tuning her to declare the cause of her malady, replies, *δλεῖς kill me, near me to death*, to signify that her entreaties were ingly disagreeable. So also Electra (331, Soph.), on the C the words *ώ πατή, τί δακρύεις*; and *μηδὲν μέγ' άνσης*, telling must not grieve to excess, replies, *άπολεῖς*. And Philo Neoptolemus, 1383: *δλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις above, 311.*

331. Lascaris, Aldus, and other old editors, *ἴκ τῶν γάρ αισχρὰ μηχανώμεθα*. Why this cannot be admitted here, rent and connexion of the colloquy will render evident.

333. *δεξιάν τ' ἐμήν μέθες*. Thus the MSS. Lase, and *δεξιᾶς τ' ἐμῆς*. I have noted this diversity of reading for thi that learners may take pains in explaining the meaning difference of both.

335. *σέβας χειρὸς τὸ σόν*, *the religion, or sanctity, of t* I think this is said, partly because the nurse suppliantly Phædra, partly because she is her nurse.

336. A similar line is found Suppl. 110: *οἰδ' ἀλλὰ τῶν δύντευθεν, τέκνου*.

337. Schol.: She wishes enigmatically to hint her love; a probably, under this enigmatical form she asks allowance to for her, as deriving the passion from her family, and not own fault. Phædra, in Ovid's Heroides, iv. 52, holds sim guage: *Forsitan hunc generis fato reddamus amorem; Et Vengente tributa petat. Pasiphæs mater, decepto subdita tauro, utero crimen onusque suo. Perfidus Ægides, ducentia fila secutus mea fugit tecta sororis ope. En ego nunc, ne forte parum Midar, In socias leges ultima gentis eo.*

340. *τί πάσχεις*; commonly interpreted, *what are you rather, what ails you? what is the matter with you?*

343. *ἐκεῖθεν*, sc. from *lote*.

345. *ἄμ' ἔχρην*. [Htg., 'άμε χρή.] Thus MSS, and edd

istophanes, who, in Equit. 16, has introduced this line entire, Monk s edited ἀ με χρῆ. Each is good in itself, and might be admitted re; but I prefer following the MSS. rather than Aristophanes, who ght even have changed the line.

347. Shortly expressed for τί τοῦτο, τὸ ἔραν, δὲ λέγοντι ποιεῖν θρώπωνες; *Matthiae.* [In this way any thing may be explained! tg.] I think the construction may be explained, if we take the ords ἀνθρώπωνες ἔραν as in apposition to the accusative δὲ: what, 't me, is the meaning of what they say, sc. that men are in love? Htg.: δὲ λέγοντι εἰν ἀνθρώπους ἔραν;]

354. τί λέγεις; We must not suppose the future to be put for the resent. Even here it retains its own proper force and meaning, hich may be easily perceived from Soph. Philoct. 1233. Eur. Med. 110. Hec. 511. 712. 1124. Ion 1113.

362 seqq. The antistrophe of this chorus follows at a considerable interval, 668 seqq. So in the Rhes., lines 820—832 answer 454—466; and in Soph. Philoct. 391—402 are followed by 507—518.

363. πρὶν σᾶν κατανύσαι φρενῶν. The meaning, I think, is this: *ay I perish, before I do any thing against your will and inclination, or opposed to your will and inclination* [better: *before I come to thy state / mind.* Oxf. Tr.]. By these words the Chorus signifies that it is utirely devoted to Phaedra, and will not do any thing that is opposed o herself or her designs. On the construction of the verb Hermann says, Soph. Elect. 1443: “ἀνίω, both simple and compounded ith ἵξ and κατά, is often construed by the tragedians with a genitive, meaning to arrive at (*devenire aliquo*); sometimes with a preposition, as ἀνύσαι ἐπὶ ἀκτάν, Eur. Hippol. 743.” Here the genitives end on κατά, which is in the verb, and signifies to and against ny one. [This can hardly be.—Fix translates: *priusquam tuæ mentis perpetrum facinus.* Htg. reads πρὶν σᾶν (from σῶς) καταλῦσαι σίνα. *Katalύσιν, solvere, laxare; to quit, part company with.*]

366. πόνοι τρέφοντες βροτούς, toils which encircle and every where lend upon wretched mortals. It is known that the tragedians use φένειν of those things which every where and continually accompany man, so that his very life seems, as it were, involved in them. his use is most frequent in Sophocles.

368. παναμέριος seems to be used as in Soph. Trach. 660: οὗτοι οὐτοι πανάμεροι, i. e. εἰν τῷδε τῷ ἡμέρᾳ: as in Homer παννύχιος is t all night, but by night. *Matthiae.*

373. Πελοπίας προνάπιον. The district of Troezen is called the stibule of the Peloponnese, because it ran out into the sea opposite e coast of Attica, and was the first point of the peninsula arrived by voyagers from Asia.

380. οὐκ ἐκπονοῦμεν δ'. κούκ ἐκπονοῦμεν Par. E. Flor. 2. Lasc., nitting the δ', which is wanting also in Havn. Flor. 15. Perhaps uripides wrote: ἀ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, οὐκ ἐκπο-  
νοῦμεν. The pronoun δ' being changed into τά, some editors read πονοῦμεν δ'; others, κούκ ἐκπον.

382. Note the use of the adjective ἄλλος, of which we have spoken ed. 296.

*Hippol.*

335 sqq. “If, however, the occasion of each kind of shame clear and manifest, two things would not be designated by the name.”—δύ’ ἔχοντε. We find this construction in Hom. Il. viii where πληγέντε κεραυνῷ is said of Juno and Minerva; a more speech not difficult of explanation.

388. διαφθείρειν here signifies *to forget* (i. e. to *destroy* the *lection* of it), as διωλλύναι is also used. Soph. OEd. Tyr. 317: γάρ καλῶς ἐγώ εἰδὼς διώλεστα, *have lost it*; as we sometimes use verb *to lose*, when we cannot remember a thing. On the other σώζειν and σώζεσθαι are used for *memoriā tenere*. Eur. Hel. καὶ τὰς τύχας μὲν τὰς κακάς, ἀς νῦν ἔχω, “Ελληνες ἐπελάτης δὲ μὴ κακάς ἔσωζον, ὥσπερ τὰς κακὰς σώζουσί μου. A Phædra says: “Having known of these things beforehand, it is not likely that, under the influence of any spell, I should forget so as to take leave of my senses;” *lit.* so as to fall into a state reverse of sound sense.

402 sqq. In these two lines Phædra explains why death sees her the best course. “May it be my lot,” says she, “neither to unnoticed, when I have done well, nor, when I have done ill, to many witnesses. Since, then, I have done wrong, and have not been able to conquer my passion, I wish to die, lest I should be ill seen of by others.”

404. δυσκλεᾶ, sc. οὔσαν, as in Soph. OEd. Col. 806: ἀνισθέντεν οἴδη ἐγώ δίκαιον, sc. δύτα. *Matthiae.*

411 sqq. δοκεῖν is here used in a double sense (*placere* and *vi* “If base practices *find favour* with the noble, to the lower *etc.* these same practices will assuredly *seem honorable*.”

426 sqq. Grotius has correctly and elegantly rendered these as follows: *Unum sed aiunt esse par vita bonum, Cum rectus a nīl sibi consit mali.*

428—430. These lines, in the explanation of which learned have been greatly at a loss, I would interpret thus: “But time, opportunity offers, brings bad men to light, holding a looking before them, as before a maiden.” Or: “As her attendant be maiden, so time before bad men holds up a mirror, in which may behold their evil deeds reflected.” Phædra means such as she describes above, 414—419, who, after committing the most graceful crimes, exhibit a brazen face, and are not affected by conscience of their evil deeds. To these men, therefore, she says, sooner or later, time holds up the mirror and reflection of crimes.—On the aor. ἔξεφ., cf. Gr. 753 (604, a), § 402, 1.

432. καρπίζεται, *brings with it* (affert); al. καρπούσθαι<sup>1</sup>.

<sup>1</sup> W. says: “καρπίζεται, as being read in the most and MSS., I have not hesitated to admit here, though hitherto suspected by all editors, who, from Lasc., Aldus, and two MSS., have καρπίζεται, found also in Chr. Pat. 547. Καρπίζεσθαι they conclude on the authority of Valckenaer alone, who, as καρπούσθαι is generally read among the tragedians, says that the other is not admitted. How weak this argument is, it is needless to point out. But it is not even true, as Valckenaer contends; for in Æsch. Sept. c

**φορητόν.** Dind. Htg. al. **φορητός?**

ἢν δ' ἄν, *quemcumque vero.* Dind. Htg. W. δν δ' αν<sup>3</sup>.

**Κέφαλον,** *Cephalus*, son of Herse and Hermes, whom Aurora in Hom. (*Hώς*) fell in love with, and carried off. By him she ithōnus, the father of Phaethon. Apoll. iii. 14. 3.

**Θεούς.** Markland here wanted **θεοί**; but, looking at the construction of the sentences, and considering with what intent the nurse uses example of the gods, we shall easily perceive that the use is an unhappy one, though approved by Monk. With the passage compare the argument of Theseus in Herc. Fur. 1311

**στέργουσι ξυμφορά νικώμενοι,** *they acquiesce, and are content, inquished by their calamity (love).* The dative ξυμφορά belongs to the finite verb and to the participle: **στέργειν**, however, is idiom joined to a dative by the Greeks.

σν δ' οὐκ ἀνέξει; sc. νικωμένη. Cf. supra, 354.

The meaning is this: Nor assuredly ought mortals to have such pains to direct their lives according to the rules of virtue, that they have not put together accurately even the roof covers their houses. The course of the argument seems to be: carpenters cannot even put a roof accurately together, though we a plan and a rule to guide them, how much less can men their lives by the rule of virtue? However, I do not doubt ilckenaer's emendation is correct, **ὑ κατηρεφεῖς δόμοι.** Por-deed, has tried to defend the genitive by a passage of Archimedes in Plut. Mor. p. 604. C, where it is written of the isle of : *ἡδε δ', ὡς ὅνον ράχις, ἵστηκεν ὅλης ἀγρίας ἐπιστεφής.* This example is not to the purpose, because *ἐπιστεφής* *ὅλης* not covered with woods, but full of woods, and is used in the

83, we have *"Ατης ἄρουρα θάνατον ἐκκαρπίζεται*, which no one says, with Porson, will pronounce spurious. Moreover, Euripus himself uses this verb, Bacch. 404: *Πάφον θ'. ἀν θ' ἐκατόστορθάρου ποταμοῦ ροαὶ καρπίζουσιν ἄνομβροι*, where it means ον ποιῶσι. Add to these Pollux, who, vii. p. 794, writes: *τὸ ισθαι καὶ καρπίσασθαι Θουκυδίδης λέγει.* From this testimony only appears that the Attics did not reject this word."

reads **φορητός**, saying: "So the MSS. and all editors before naer, who, from Stobaeus, wrote **φορητόν**, which later editors adopted. Though Stobaeus's reading is more refined, I have nevertheless followed the MSS., with which also the Scholiast to 996 concurs. Stobaeus's authority is to be used very cautiously. See note, Med. 13."

says: "My conjecture, δν δ' αν περισσὸν κτλ., is confirmed by the MSS., and amongst them by Havn. With Augustus Mataherfore, I have received it, because I think that here αν may be more readily changed into ἄν, than ἄν into αν, by the s. The passage itself is one of those in which ἄν may either be in, or left out, just as you understand the sentence. Cf. 7. 1275. Med. 516. Hermann, on the particle ἄν, bk. ii. c. 10. iv. 113, has defined the difference of both constructions."

same way as Homer uses *κρητῆρας ἐπιστεφίας οἴνοιο*. Nor is the passage in Athen. bk. i. p. 12. A more à propos: παρ' ὅλην δὲ τὴν συνουσίαν παρέκειντο αἱ τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἦθος ἔστι—κατηρέφεται παντοίων ἀγαθῶν, κατὰ Ἀνακρίοντα. Here, too, tables are meant laden with all kinds of good things. Where *κατηρέφης* is used in the sense of *tectum s' operatum*, it necessarily requires a dative.

471. *ἔχεις*. So the MSS. The old ed. *ἔχοις*, now corrected by Musgrave. Matthiae well defends the indicative. “When a conditional proposition,” says he, “contains subject-matter which is assumed as true, the indicative is employed, even though the optative follows in the apodosis, as being of a matter which may be probably conjectured as likely to result from it.” Cf. 480 sqq.

484. *δυσχερέστερος*, more distressing, less welcome. Though the more and better MSS. read *δυστυχέστερος λόγων*, the common reading is by no means to be changed; for it is far better suited to the sense.

491 sqq. *τάνδρός*, Hippolytus. Matthiae rightly renders what follows: *I must discover as quickly as possible*—whether Hippolytus returns Phaedra’s love, or not—*by openly, and without circumlocution, declaring the truth to Hippolytus*. On the accusative *ξειπόντας* depending on *διστέον*, see Gr. 775 (621), § 613, 5. On pl. masc., Gr. 650 (527).

493. For if you were not involved in such danger of your life, but were in your sound senses, so as to be able to consult your own interests, I would never, &c. Brunck.

498. οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθῆσεις; The particles *οὐ* and *μὴ* are often found together in interrogations, in such a way that *οὐ*, added to the second person future, *orders* something to be done, while (*οὐ . . .*) *μὴ* *forbids* something to be done. So in Hel. 437: οὐς ἀπαλλάξει δόμων καὶ μὴ πρὸς αὐλείσιν ἐστηκὼς πύλαις ὅχλοι παρέξεις δεσπόταις; Gr. 796, 797 (637. 633), § 593.

504 sqq. The nurse seems to me to mean this: “Since this is your opinion, you ought not to have done wrong, and been entangled in love; since, however, you have done wrong, follow my advice; for this is a lesser gratification.”—*δεύτερα χάρις* is not, as usually rendered, *secunda utilitas*, the second best course to pursue [this is the best explanation. So Htg.]; but *gratia quae facilius datur*.

513 sqq. “It is necessary,” she says, “in the love-charm, to take something from Hippolytus, either some memento of his words, or some shred from his garments; and, combining Phaedra’s words with his words, to sing the incantation, and during the incantation to fasten the shred of *his* garment to a shred of Phaedra’s.” Schol. Editors quote what, under like circumstances, Theocritus’s Pharmaceutris does, Idyll. 2. 53: τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὀλεσε Δίλφις, ὁ γά νῦν τιλλοισα κατ' ἀγρίῳ ἐν πυρὶ βάλλω. Compare, too, Virg. Ecl. 8. 91: *Has olim exurias mihi perfidus ille reliquit Pignora caro sui.* Monk.—*Ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν* understand thus: and, by uniting them, make one love of two.

525. δὲ κατ' ὅμματων στάζεις πόθον. The old MSS. have ὁ instead of ὅς, which injures the metre. No other example, however, besides this exists to prove that the Homeric ὁ for ὅς was used by the tr.

poets. [Htg. reads *σύ*.] Matthiae has rightly explained the sentence: "Thou, who from the eyes (*τῶν ἵρωμένων*, of the beloved, adds the Schol.) instildest desire into the breast of lovers."

530 sqq. πυρὸς βέλος (vis flammæ), *the violence of fire*.—ἄστρων βέλος is to be understood of the levin-brand, or thunder-bolt.

531. ὑπέρτερον—οἰον. Ordinary language would require οὐτε γάρ πυρὸς οἴον ἄστρων ὑπέρτονον βέλος ἐστὶ τοῦ τὰς Ἀφροδίτας (βέλοντς), δὲ Ἐρως Ἰησοῦ: but as both ὑπέρ. βέλος ἐστιν ἐκείνον, δὲ, and τοιοῦτον βέλος ἐστιν, οἴον, are both of them correct constructions, the poet combined the two. Matthiae. L. Dindorf has cited a very similar passage from Theocrit. 9. 35: οὐτε γάρ ὑπνος οὐτ' ἔαρ ἔξαπίνας ὅσσον ἔμιν Μῶσαι φίλαι.

534. ὁ Διὸς πᾶν. Though Cupid is not mentioned in the extant books of the Greeks, who would venture to affirm that he was not mentioned, in those that are lost, as the son of Jove? Greek authorities were certainly followed by Virgil, Cir. 134. Laetantius, Instit. i. 17. Apul. Met. 6; passages cited by Musgrave. Matthiae.

542. οὐ σεβέζομεν, *we do not worship*: we do not assuredly deem Love worthy of public worship. Charmus, in the time of Pisistratus, is said to have been the first to erect an altar to Love, in the Academia. Valckenaer. Mentioned by Athenaeus, 13, p. 609. D. He also alludes to the same thing, 13. 561. D, which I will transcribe: "So far are the Athenians from imagining that Love is above being associated (with other deities!), that, whereas it is well known that the Academia is consecrated to Athene, they have there erected an altar to Love, and sacrifice to him conjointly." Monk.

545. τὰν μὲν Οἰχαλίᾳ πῶλον, Iolē, love for whom desolated Oechalia. Some say that Hercules, being dishonoured by Eurytus and his brothers, who would not give him the damsel, laid waste Oechalia. ἐν is omitted, which need not be illustrated by other examples.

546. πῶλον, ἀγνυ λέκτρων. The Schol. explains by παρθένον, ἀπειρον γάμων. Πῶλος is used by the Greeks sometimes for a youth, sometimes for a maiden. In Rhes. 261, ἐπὶ πῶλον, sc. Helenam. In Androm. 621, Peleus, alluding to Hermione, daughter of Helen, says: μήτε δώμασιν λαβεῖν κακῆς γυναικὸς πῶλον. Eubulus, Athen. 13. 568. E: πῶλους Κέπριδος. Anacreon, Ode 60. 1: πῶλε θρυκίν. Monk.

549. ζεύξασ' ἀπ' εἵρεσιά. So Matthiae has rightly corrected. He explains it: *having torn (her) from her home by ship (rowing).* The MSS., ζεύξασ' ἀπειρεσίαν. But the Schol., without hesitation, reads ζεύξασ' ἀπο, interpreting it: ἀποζεύξασα καὶ ἀποχωρίσασα τῶν οἰκων. Matthiae cites Iph. Aul. 764: ὅταν—εἵρεσις πελάζῃ Σιμοντίοις δχετοῖς. [Oechalia being on the Pencius, not on the sea, Htg. understands *εἵρεσις* of violent running.]

550. τίν' [Musgr.] "Αἰδος ωστε βάκχαν. I do not interpret Fury [Htg. does]; but those are called βάκχαι who are excited by any violent emotion of the mind—anger, grief, fear—so that they are not masters of themselves, and whose fury brings destruction to others. They are called ἄδον βάκχαι, as in Hec. 1054. Herc. Fur. 1091, Hercules, having slain his children, is called "Αἰδον βάκχος. I join

*δρομάδα* with *βάκχαν*, as, Suppl. 1002, are joined *προσέβαν δρομάς* *ἴξ ἐμῶν οἴκων ἐκβακχευσαμένα*. Iolé was the cause of the destruction to Hercules and Dejanira. *Matthiae*.

566. *ἐν δόμοισι σοίς*. Elmsley would have read *ἐν δόμοισι τοῖς*, which G. Dindorf has lately recommended. But the reading of the MSS. is sound. *What ill is there in the house, near which you are standing?*

567. *ἐκμάθω*. The Greeks sometimes use the first person singular of the subjunctive in the same way as the plural; so that the subjunctive is deliberative, and has a certain force of exhorting. Cf. Heracl. 588 sqq. Med. 1275, and our note. There is, therefore, no need of *ὡς μάθω*, as is found in some MSS. The Chorus says the following verse, *φροίμιον κακὸν τότε*, with reference to what Phædra had said above, *ἴξειργάσμεσθα*. Gr. 804 (643).

571 sqq. The dochmiac verses of the Chorus, which now follow, interposed between the two trimeters of Phædra, may conveniently be adapted to some antistrophic response; and such a response Seidler, *De Versibus Dochmiacis*, p. 327, and Hermann, in his *Elementary Doctrines of Metre*, p. 249, have endeavoured to restore. Seidler thus, making Phædra's exclamations, with the trimeter, contain the pro-ode; then the dochmiacs of the Chorus, as far as 580, with the interposed trimeters of Phædra, the strophe, the antistrophe to which is in 585—93, he made Phædra's lines, 582—83, the mesode, and 494—97 the epode, assigning the whole to Phædra. Hermann follows another plan, making the dochmiac strophes succeed in this order, *α β β α*, and each to be recited by two women, of whom the first has two verses in the first and fourth strophe, the second three verses; in the second and third strophe, the first three, the second two verses. I have distributed the verses of the Chorus, with other editors, into four systems of dochmiacs. [Our arrangement is Dindorf's.]

577. The Chorus, being ordered to listen what a noise is going on in-doors, replies to Phædra: "Thou standest nearer to the door. The sound which issues from the house is *thy* care." The Chorus was not on the stage, but in the orchestra. Pollux, 4. 123: *σκηνὴ μὲν ὑποκριτῶν ἴσιοι, η̄ δὲ ὄρχηστρα τοῦ Χοροῦ*, *the stage belongs to the actors, the orchestra to the Chorus*. The orchestra was much lower than the stage. Id. ib. 127: *εἰσελθόντες δὲ κατὰ τὴν ὄρχηστραν ἐπὶ τὴν σκηνὴν διὰ κλιμάκων ἀναβαίνοντες, entering by the orchestra, they ascend to the stage by ladders (stairs)*. Whence it follows also that the station of the Chorus was in front of the stage; otherwise it could not have been seen by the spectators. Hence we understand why the Chorus says to Phædra, *σὺ παρὰ κλῆθρα, tu ad portam es.*

585. *λαχάν* must by synizesis be contracted into two syllables.

586. *ὤπα*. Witzschel, with Seidler and Aug. Matthiae, reads (from Lasc. and two Codices) *ὤπα*, = *ὦπως*: *ἴστριν* or *ἔχει* is omitted. Render: *I hear a noise, indeed; yet I cannot clearly say how it is, or of what kind it is.* What follows understand thus: "To thee, in that thou standest nearer, the voice comes through the door; so that thou canst hear more distinctly." [Htg. reads, *οἴα . . . βοά*.]

589. *κακῶν προμνήστριαν, malorum conciliatricem.*

592. The MSS. and old edd. wrongly read *τὰ κρυπτὰ γάρ πέφηνε*. What, with others, I have read, is from Seidler's emendation, *On Dochmiae Verses*, p. 13. Between the Chorus' words, διὰ δὲ ὅληνσαι πρόδοτος ἐκ φίλων, Phaedra interposes her own exclamations, *αἰσθῆτε, ξεῖνοι*.

597. φίλως, καλῶς δὲ οὐ. Monk aptly cites Orest. 100 : ὁρθῶς ἔλεξας, οὐ φίλως δὲ μοι λέγεις. Cf. above, 268 sqq. Hermann on Hec. 23.

605. In these expressions of obtestation, the verb on which the accusative depends is frequently omitted. Understand *ἰκτετέων, λιστοματι, ἀντοματι, ικνοῦματι*, or some like verb. Monk has collected examples on this passage, and Brunck on Med. 326. Latin writers do the same.

612. For this sentiment, plainly unworthy of the character of Hippolytus, and presently repudiated by himself, Euripides has been often severely handled by Aristophanes. See Ran. 102. 1471. Thesm. 275. Moreover, an action was brought against him by Hygiænon for impiety, as an instigator to wrong. See Aristot. Rhet. iii. 15 : "Just as Euripides replied to Hygiænon, in the plea of Antidosis, when he accused him of impiety, and encouraging perjury, because he had put this sentiment into the mouth of one of his characters : *ἡ γλῶσσ' ὀμώμοχ', η δὲ φρὴν ἀνάμοτος*. For he said that he acted unfairly in bringing before the courts of law questions that belonged properly to the Theatre of Dionysus, where he had already given an account (of his sentiments), or would yet give an account, if he wished to bring an accusation against him." Cicero, however, De Offic. iii. 29, defends, and to a certain degree applauds, the sentiment : "What has been sworn in such wise that the mind conceived it ought to be done, must be duly observed. It is no perjury, if you do not perform what you have sworn otherwise ; for to swear what is false, is *not* perjury. But, according to our customs, it *is* perjury not to perform what you have sworn in accordance with the sentiments of your own mind, as those sentiments are expressed in words ; for Euripides has cleverly said, '*Juravit lingua, mentem injuratam gero.*'" Monk.

615. ἀμαρτεῖν εἰκὸς ἀνθρώπους, *it is natural for men to err*. Diana, below, 1433, puts forth this sentiment more plainly : *ἀνθρώποισι δὲ θεῶν διδόντων εἰκὸς εἴαμαρτάνειν*.

618. Cf. Med. 573 : *χρῆν ἄρ' ἀλλοθέν ποθεν παῖδας, θῆλυ δὲ οὐκ εἶναι γένος* χοῦτως ἀν οὐκ ἡν οὐδέν *ἀνθρώποις κακόν*.

625. ἀξεσθαι κακόν. Hippolytus, giving way to his indignation, has changed what he ought properly to have said, *ἀξεσθαι γυναικά*, or something of the kind, and substituted *κακόν* for *γυναικά*<sup>4</sup>.

\* 626. Witz. reads *ἰκτετίνομεν*. "I have written this from Cod. Havn. Other MSS. and editors, against metre and sense, *ἴκτινομεν*, which editors and interpreters have tried to amend with various conjectures not worth mentioning. The poet means this : 'But now, when first we wish to bring a wife, or a mischief, into our home, we extend, and are anxious to increase, the resources (wealth) of our house.' He then points out, how this wealth is diminished and exhausted by the various and manifold expenses of the wife. See 630

627. τούτῳ belongs to what follows. Gr. 1012 (793, n. 8), 656, 6, *extr.*

630. κακόν. Witzschel (and so Htg.) reads φυτόν, from Codd. Par. and Schol.; and this (says W.) is not inappropriate, if we look to the words ὁ σπείρας τε κάκθρέψας πατήρ. The common reading, κακόν, might easily have been written from the eye of the copyist wandering to the line before.

635. γαμβροῖσι. Γαμβρός was properly the relation of the husband, πενθερός of the wife; but they are often confounded by the poets. It is plain that the wife's relations are here designated by γαμβροῖσι. Eustathius, 435. 19, has cited this very passage as an example of changed signification: ή δὲ τραγῳδία ἐν τῷ κηδεύσας καλοὶς γαμβροῖς τοὺς πενθεροὺς δῆλοι.

637. πέλει, comprimit. Used nearly in the same sense as Livy used it, ix. 38. 14: *Insiujnem dolorem ingenti compriimi animo.* Valek.

638. τὸ μηδέν, sc. οὐσία (res nihil, nullius pretii), a mere nothing. Cyclop. 354: Ζεῦ ξένι, ὅρα τάδ'. εἰ γὰρ αὐτὰ μὴ βλέπεται, "Ἄλλως νομίζει, Ζεῦ, τὸ μηδέν, ὃν θεός. Troad. 416: οὐδέν τι κρείσσω τῶν τὸ μηδέν ήν ἄρα.

644. μωρίαν, *impudicitiam, libidinem.* So below, 966, τὸ μῶρον.

654. πῶς ἀν οὐν εἴη κακός; We can dispense with the conjecture of Scaliger and Voss, πῶς ἀν οὐκ εἴην. Grotius rightly interprets the reading of the MSS.: "How, then, could I become depraved; I, who think myself impure even from hearing (because I even hear) such things?"

657. ὑρέθην, Pierson very probably, p. 63. The MSS. εὑρέθην. The Scholiast confirms the correction, who interprets it ἐλήφθην. αἱρεῖθαι is used in this sense, Helen. 1621: ὡ γυναικείας τέχναισιν αἱρεῖθεις ἐγώ τάλας, *ensnared by woman's arts.* ὅρκοις ὑρέθην ἀφράτος are to be joined, so that the adjective may declare the notion of the verb more plainly, as is often the case. *Matthiae.*

661. σὺν πατρῷς μολὼν ποδί (quando cum patre reverso rediero), when I come back with my father, on his return. Monk has aptly cited Orest. 1217: παρθίνον δέχον πόδα, *exspecta virginis redditum.* Cf. Herc. Fur. 336. Hec. 977. Soph. Antig. 336.

669 sqq. The choral song, or rather antistrophe, of that which we read above, 362 sqq., in the MSS. and edd. vet. is so assigned to the Chorus and Phædra, that the Chorus has the four first verses, and Phædra begins at ἵτυχομεν δίκας. [So Dindorf, whose text we have adopted<sup>5</sup>.]

—633. ἐκτείνειν, used in this signification, will be sufficiently defended by Suppl. 1109: μισῶ δὲ ὅσοι χρῆζουσιν ἐκτείνειν βίον."

<sup>5</sup> One Cod., Par. A, assigns the whole song to Phædra; and this Witzschel (with Htg.) follows, as being (says W.) more accurate in these respects than the other MSS.; "for, first, even the fair and equal responson of the characters, which it is likely to believe was carefully preserved even in this kind of antistrophe, ought to render the common arrangement suspected; and next, the sentiments of the song itself show very forcibly that the song is appropriate to Phædra alone. For when the woman, most unhappy

677. Join the words thus: *τὸ γὰρ παρ' ἡμῖν πάθος παρὸν ἔρχεται δύσεκπέρατον βίου*. The meaning is this: “The calamity under which we are now labouring, issues (only) with the unhappy termination of our life.”—ἔρχεται here = the Latin *prodire, exire, evadere*; and the German *ablaufen, hinauslaufen*. On the construction δύσεκ.—*βίου*, see Matth. Gr. Gr. § 446, where you will find many other examples. Some interpreters join the genitive with *πάθος*, as the Schol. has done. But the other explanation, besides being the more select and more poetical, is recommended by the collocation of the words. [Htg. δύσεκπ. *βίψ*, is difficult to be passed through with life.]

680. φεῦ φεῦ. The Chorus says this on the nurse coming out in downcast mood.

689. Monk has received Pierson’s conjecture, *νῦν τεθηγμένος*, praised by Valckenaeer. Brunk had done the same, but in a note defends the reading of the Codices. He says, “Several other verbs occur, compounded with *σύν*, in which it does not exert its usual force, or confer any thing else, except intensity of signification. The Greeks, moreover, as they use a simple verb for a compound, so they often use a compound for a simple, only for the sake of ornament and variety of style.” If any change be made on account of the verb, which is not found elsewhere, I would write *δρυγῷ σὺ τεθηγμένος φένας*. Cf. infra, 965. *νῦν* certainly is feeble here.

691. This verse is omitted in Par. A, and all the editors have reckoned it spurious, though the rest of the Codices unanimously exhibit it. But you will hardly find any reason, why interpolators should have added such a line as this in this place; and, in the next place, you will do away with all difficulty by rightly interpreting the verse: *He will relate your errors to his own father, and will relate them to the aged Pittheus as a calamity that has befallen him.* Phaedra speaks in accordance with the mind of her stepson, which might justify her in calling *συμφοράς* that attempt of her nurse to seduce Hippolytus into adultery.

701. According to the issue of events we acquire the reputation of prudence. κτᾶσθαι used in the same way as in Med. 218: δύσκλειαν

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in this, that she knows her love for Hippolytus to have been betrayed, perceives that she is precluded from her only mode of honorably freeing herself from her misery by sudden death, in despair she exclaims: *τάλανες ὡς κακοτυχεῖς γυναικῶν πότμοι. τίνας νῦν τέχνας ἔχομεν η̄ λόγων σφαλεῖται κάθαρμα λύειν λόγου;* From Hermann’s emendation, with other editors I have written *τίνας νῦν τέχνας*. Ald. and other edd., *τίνα νῦν η̄ τέχναν*; but η̄ is omitted in the three best Codices. Phaedra says, *What artifice or method have we now, by which we may unloose the bond of rumour?* For as she fears lest her stepson should divulge the secret communicated to him by the nurse, and disseminate evil reports of her, she tells them that she is trammelled (entangled), as it were, by (in) a bond difficult to be loosed. On the future infinitive [he reads λύσειν] depending on verbs which involve a signification of any expected event, see Lobeck ad Phryn. pp. 717—747 sqq. Cf. Soph. Philoct. 596.”

*ἐκτίγσαντο καὶ ῥαθυμίαν.* Iph. Taur. 677: *καὶ δειλίαν γὰρ καὶ κακήν κεκτήσομαι.*

702. [ἢ γάρ; These particles ask for information about what seems to be implied by what is said. Elmsley says, "often with some irony;" but this lies in the words used, not in the particles (*Klotz*). *What! is this, then, just and satisfactory to me, that after inflicting on me such a wound, you should then confess it?* The confession is the cool *έδρον οὐχ ἀβούλόμην*. Witzschel (with Htg.) reads *ἢ καὶ*. Monk gives a different meaning to *συγχωρεῖν λόγοις, after having injured me, then to meet me in argument.*]

710 sqq. During these words, in which Phaedra begs silence of the Chorus, the nurse quits the stage sorrowful and downcast.

715. *καλῶς ἔλεξας.* Thus rightly edited from one Codex. The rest read *ἔλεξασθ'*, the reading before Valckenaer. Phaedra uses the singular number, because not all the characters of the Chorus used to speak in dialogues of this kind, but the coryphaeus sustained the part of the whole Chorus. *προτρέποντος* = (according to the Scholiast) *ζητοῦσα* or *ἰξερευνῶσα.* *After turning it over in my mind, says she, and trying many plans, and exercising my judgement upon many devices, one only remedy have I found for my calamity.* *προτρέπουσα* is assuredly here employed in an unusual manner. If Euripides so wrote, I think it must be explained by making *Ἐν εὑρημα τῆσδε συμφορᾶς* the object both of the participle and of the finite verb. The meaning is: *Unum vero hujus calamitatis remedium animo meo volvens et agitans nunc habeo.* [W. reads *δῆτα*, with Brunck: hence this interpretation neglects the *τι*. Htg. reads *ἴαμα* for *εὑρημα*.] Monk's conjecture, however, *προσκοποῦσα*, is worth mention; which, though it cannot stand on the authority of the MSS., seems to me the most probable of all. On the lengthening of the preposition before a mute and a liquid, in the edited reading, see Erfurdt ad Soph. OEd. Tyr. 640, ed. Hermann.

718. *αὐτή τ' ὄνασθαι.* Some have corrected *αὐτή δ'*, of which there was no need. For such is the force of *μὲν*, that, besides that member of the sentence in which itself is placed, it leads us to expect something else, and that, for the most part, *opposed* to the former clause. But it sometimes happens, that the sentence whose separate parts we expect to find opposed, is terminated differently, either from a sentence being interposed, or the collocation of the words being changed; and the member of the sentence, which ought properly to have been *opposed*, is *combined* with the former clause. If Euripides had here written, not *αὐτή*, but *ὄνασθαι δέ*: for this verb involves a notion opposed to that involved in the words *εὐκλεᾶ μὲν βίον*. As, however, the pronoun *αὐτή* holds the first place, it could not be opposed, but must have been conjoined, or the particle *μὲν* added; for these answer to one another. See Med. 13, and note.—*πρὸς τὰ νῦν πεπτώκτα*, sc. *ὅρωσα, σκοποῦσα.* So Thucyd. vii. 47, has: *οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἰδουλεύοντο πρὸς τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἀρρώστιαν*, and, iv. 15: *βουλεύειν πρὸς τὸ χρῆμα ὄρῶντας.* Render, therefore: *With regard to what has now happened, so far as my present*

*circumstances allow.* Matthise. The same in Iph. Aul. 1343. Cf. lect. 639.

724. **εὐφῆμος ισθι.** The Chorus does not bid Phædra be silent, Blomfield thinks, but means *noli abominanda loqui, speak not words evil omen; may the gods avert what thou proposest.* The words of the Chorus contain somewhat of a castigation of Phædra, who had spoken ill-omened words.

734. **ἐν πτανάῖς.** The common reading, according to Musgrave's emendation. The MSS. and old edd., *ἐν πτωναῖς* or *πτωναῖσιν*. Dindorf lately, in notes to Alcest. 232, contends that the true reading is *θεὸς εἰνὶ πτωναῖς ἀγέλαις θεῖην*. The Schol. has thus explained the whole passage: "Would that the gods would make me a winged bird, that I might dwell in inaccessible hiding-places, and be as far as possible out of sight of the human race. The Chorus prays for itself removal from sight, and change of nature, on account of what has happened, either to be beyond the reach of calamities about to overtake it, or because it is about to connive at Phædra in her calumny against Hippolytus, and to draw so great an iniquity upon itself by being compelled to bear false witness against him. Before that crisis comes upon it, therefore, it prays to have its nature changed, and to be carried either to the Adriatic, or to the Illic coast, appropriately to what had taken place, and as though these places in particular would welcome its sorrows; for Io, being banished in the Adriatic into a heifer by the will of Juno, crossed the sea called from her the Ionian; and on the Eridanus, the Heliades, weeping for Phaethon, were changed into beech-trees."

738. By the purple stream of the Eridanus the wretched daughters of Helias, through pity and grief for Phaethon, weep those tears which, being hardened by the coldness of the water, produce amber. The Eridanus is said to be their father, because, being lofty, they are nourished by its waters.

739. **τριτάλαιναι.** But since almost all the MSS. have *τάλαιναι*, Witzschel receives it with Brunck. Hermann has made the same emendation, *Elem. Doctr. Metr.* p. 573, where he has arranged the lines thus: *ἐνθα πορφύρεον σταλάσ | σοντ' εἰς οἴδμα πατρὸς τάλαιναι κόραι,* and in the antistrophe: *κρῆναι τ' ἀμβροσίαι χίον | ταὶ μὲν μελάθων πάρακτοι | ἵν' ἀ βιόδωρος.* In Opusc. vol. iii. 141, he suspects that for *παρὰ κοίτας* should be read *παρ' εὐναῖς.* Phaethon's sisters metamorphosed into trees, and weeping amber, Ov. Met. ii. 1—152.

744. Schol.: "Where Poseidon no longer grants to sailors a passage whereby to approach the ocean." He means that the ocean is the boundary of heaven, because in it, to mortal view, the heavens seem to terminate and decline.

750. [I' δλβιόδωρος. So Dind.; but Monk (though opposed by Ath.) maintains correctly, that the compound should be δλβόδωρος.] Witzschel, with Valkenaer and Brunck, reads I'ν' ἀ βιόδωρος. [o Htg.] The Cod. Par. A, I'να βιόδωρος. In the following line all the MSS. have θεοῖς, which the metre proves to be faulty. Hermann, with probability, conjectures ισθλοῖς. Brunck proposes θνατοῖς. He reminds us, that the poet is speaking of the extremity of the

earth, which he fancied conterminous with Olympus, the seat of the gods.

752—54. G. Dindorf makes one line, ὡ—ἄλμας, and in the antistrophe, 764, ἀνθ'—κατεκλάσθη.

759. G. Dindorf says: “The first of these verses is, ἦ γὰρ ἀπ' ἄμφοτέρων: then follows a long series of epitrites, the long syllable standing first, ἦ Κρησίας ἵβασταν.”—The meaning is: “Either on both hands was she attended by an evil omen, or, at all events, on the sides, when she flew to Athens.” Schol.: ἀπό τε τῆς Κρητῆς καὶ τῆς Ἀττικῆς.

760. Schol.: “Having called her δύσορνις, he uses ἐπτάτο (*she flew*), instead of ἤλθεν (*she came*). But when,” he proceeds, “they had cast the extremities of their cables in Munychium, a harbour of Attica, and fastened them therein, and gone on shore, then Aphrodite sent a baneful love upon my mistress.” *Μουνύχου* is Hermann’s emendation. The MSS. *Mouνyχiou*.

762. πλεκτὰς πεισμάτων ἀρχάς, *the twisted extremities of the cables*.

767. ὑπέραντλος. It will suffice to warn the reader that a ship is so called, whose ἀντλος, i. e. *sentina* (*bilge-water*), over-abounds to such a degree, that it cannot be pumped out or kept under. Hence the metaphor is applied to Phaedra, overwhelmed, and almost drowned, in calamity.

772. δάιμονα στυγνόν, *a hateful deity*, sc. Venus.

776. The ἔξαγγελος is one who narrates to the Chorus all that has taken place behind the scenes. Schol. Cf. Soph. Antig. 1278. Ed. Tyr. 1223. Philostratus says that Aeschylus was the first who brought them on the stage. *Ἄγγελοι* came from abroad, and thence brought tidings.

780. ἀμφιδέξιον σίδηρον (*gladium anciptem*), *a two-edged sword*.

782. περάν λύσαι τ'. On the interchange of the infinitives of the present and aorist, cf. Phoen. 299: τί μέλλεις ὑπώροφα μιλαθρα περάν θιγεῖν τ' ὠλέναις τέκνου;

785. πολλὰ πράσσειν is said of one who busies himself about other people’s affairs, and things which do not concern him. Here. Fur. 266: καπετα πράσσω πόλλ' ἰγώ, φίλους ἴμοντας θανόντας εὐ ἐρῶν, οὐ φίλων μάλιστα δεῖ;

787. πικρὸν τόδ' οἰκούρημα, *bitter is this charge of his affairs, undertaken for my absent master*. The messenger, I think, means all that has happened in his master’s absence, particularly his wife’s death.

791. ἥχῳ . . . προσπόλων μ' ἀφίκετο. So all the latest editors (except Witzschel), on the authority of Markham and Valckenaer, against all the MSS. Witzschel maintains that the pronoun here seems unnecessary, though it might, he says, easily have slipt into the MSS. *ἀφίκετο* is *advenit*.

792. Those were called θεωροί, who went to consult the oracles of the gods on any matters, whether public or private.

794. Πιτθέως γῆρας, *the aged Pittheus*. It is well known, that in designating either things or persons, the poets often use circumlocutions. These denote either nothing but the thing or person itself, or indicate something else, with the addition of a certain dignity and virtue. What Hermann has noted, Hec. 291, on these circumlocu-

tions, is worth reading. Cf. Juv. Sat. iv. 81: *Venit et Crispi jucunda senectus.*

803. λύπη παχνωθεῖσ', instead of κακωθεῖσα: for frost is destructive of all plants. Schol. Aesch. Choeph. 81: *κρυφναιοις πένθεσιν παχνουμένη.* Ov. Heroid. xv. 112: *Adstrictum gelido frigore pectus erat.*

806. We learn also from Soph. OEd. Tyr. 82, that it was the custom for those who brought propitious answers to return home from Delphi crowned with laurel. There the priest says of Creon, on his return: ἀλλ' εἰκάσαι μὲν ἡδός, οὐ γάρ ἀν κάρα πολυστεφῆς ὁδὸς παγκάρπον δάφνης. The Schol. on Soph. quotes Aristophanes in testimony of this custom, Plut. 21, where the slave, returning from Delphi, says to his master: οὐ γάρ τυπτήσεις στέφανον ἔχοντά γε. The master answers: μὰ Δί', ἀλλ' ἀφελῶν τὸν στέφανον, ἦν λυπῆς τὶ με, ἵνα μᾶλλον ἀλγῆς. Valckenaer quotes Liv. xxiii. 11, where Q. Fabius Pictor says, that, having quitted the oracle, he immediately paid divine honours to all the gods; and that, as at the priest's bidding he had both approached the oracle crowned with laurel, and had performed the sacred rites; so he had embarked on board the ship with his crown on his head, and not laid it aside till he arrived at Rome. That he had most religiously and diligently performed whatever he was commanded, and had deposited the crown on the altar of Apollo at Rome.

809. Matthiae inadvertently said that θέαν signified, not *spectaculum*, but the *act of beholding*. A. Lobeck, in his Paralip. Gr. Gr. p. 512, has proved by many examples, that this opinion is false; of which I will adduce Plat. Phaed. p. 250: *μακαρίαν δψιν τε καὶ θέαν εἰδον.* To the same signification I would refer Aesch. Prom. 241: *Ζηνὶ δυσκλεής θέα.* Cf. also Eur. Iph. Aul. 232. 427.

814. σᾶς χερὸς πάλαισμα μελέας. These words contain an apposition; for in the words which immediately precede, the mode of Phædra's suicide is indicated and described; and this daring and violent mode of death the Chorus describes as σᾶς χερὸς πάλαισμα μελέας.

817. Witz. reads φόμοι ἐγώ πόνων ἐπαθον ὁ τάλας κτλ., after the Havn. Cod., to which very many other MSS. nearly approach.

821. ἀβίωτος. [Κατακονά (which occurs nowhere else) is explained διαφθορά, *destruction, ruin.* Hence the meaning is supposed to be: *Nay rather* (*μὴν οὖν, imo*) *the destruction of a life not to be endured.* Κατακονά cannot, however, be regularly formed from κατακαίνω. Witzschel reads, with Elmsley and Seidler, ἀβίωτος. See Hermann ad Ion 778.] Monk, thinking κατακονά ἀβίωτος somewhat harsh, preferred the other reading, κατακονᾶ [= καταθήγει, *wears me away*] μὲν οὖν ἀβίωτος βίος, in which Lasc., Ald., and some MSS. agree. He would not (says W.) have done this, had he remembered that the poets often transfer to one substantive the epithet that properly belongs to another. I have touched on this subject Med. 209.

825. *Naming what reason, or what adverse fortune of thine, O lady, shall I, wretched that I am, hit upon the truth?* Musgrave has proved by several examples that τυγχάνειν is thus used; as Iph. Taur. Hippol.

1321: ὡς θαῦμα—πῶς σε μεῖζον δυνομάσας τύχω; *Aesch.* Agam. 1241: τι νιν καλούστα δυσφιλές δάκος τύχοιμ' ἄν; *Choeph.* 12: ἢ πατρὶ τῷ μῷ τάσδ' ἐπεικάσας τύχω χοὰς φερούστας;

834. See note to Med. 1017.

837. σκότῳ θανάν, *dead in darkness*; because men in sorrow are wont to love and seek the dark, in which they may be concealed from sight.

840. τίνος δὴ κλύω; *a quo audiam?* Deliberative subjunctive.

849. To adapt the words ἀρίστα θ' ὀπόστας ἔφορῷ to the probable form of the metre, F. Dindorf thinks that ὀπόστας should be changed into ὄστας, in Adnot. Eur. (Oxf. 1839.) He also says that ἀστρωπός should be written 851; and 852, *iὼ τάλας ὄσον κακὸν ἔχει δόμος*.

855. τὸ δ' ἐπὶ τῷδε τῆμα, *the mischief which will follow upon this*. The Chorus means the calumny against Hippolytus, and his death, of which it already has a presentiment.

862. The bevil of a ring was called *σφενδόνη*, i. e. that circle or rim of gold in which the *σφραγίς* or jewel of the ring is enclosed. Hence it means the jewel itself; and the τύποι *σφενδόνης* are the same as *σφραγίδος σημεῖα*. *Monk*.

867. The οὐν (which some editors, according to Markland's emendation, have changed into ἄν), may, I think, be defended by interpreting: *To me, therefore, on account of what has happened* (Phaedra's death), *may my lot in life be no longer livable*, i. e. such that I ought no longer to live (*sit mihi . . . conditio vitae non rivendae*). This meaning of ἀβίωτος I cannot now support with other instances; but it seems to me in no way repugnant to the character and genius of the Greek language. I even think it is approved in a certain degree by a like use of other adjectives. We have the infinitive *τυχεῖν* [nearly = ὕστε τυχεῖν *αἴτης*]. Gr. 1051 (812), § 669, β, γ] added by the well-known epexegesis. Cf. *Herc. Fur.* 643.

872 sqq. τρὸς γάρ τυος, *a quodam*, or *a quādam parte*, which we either cannot name, or purposely shrink from naming. The Chorus means either Phaedra's tablet, in which it augured, not without good reason, that mischief was contained, much heavier than that already known; or Theseus himself, on whose countenance it saw, by this time, the signs of glowing anger.—For *κακοῦ*, Witzschel, with many good MSS., reads *κακόν*.

883 sqq. It seems as if these two lines should be united in one, consisting of a dochmius, a di-iambus, and a dochmius. In the more and better MSS., δλόον and πόλις are found only once. Accordingly, Witzschel encloses both these words in brackets.

887 sqq. See v. 46, note.

892. αὔθις, *hereafter*.

898. The same line below, 1049.

913. λίχνος is properly a *dainty* or *gluttonous* person, but, metaphorically, *curious*; one who greedily gapes after knowledge of every kind. *Monk*.

916. ἀμαρτάνοντες—μάτην. As adjectives which signify nothing new, but explain the words more fully, are often added to nouns and verbs; so some adverbs, and especially *μάτην*, are similarly used. *Aesch. Choeph.* 843: θυήσκοντες μάτην, i. e. θυήσκουν.

*καὶ μάταιοι.* Ib. 787: *κωφοῖς ἀντῷ καὶ καθεύδουσιν μάτην,* *ping so soundly as to be of no use?* Eur. Hel. 1220: *ὦ Πρίαμε καὶ Τρωάς, ως ἔρδεις μάτην.* Med. 1251: *μάτην μόχθος ἔρδει παι-* *ν.* Below, 1063, *μάτην συγχέαιμ' ὄρκουν* is not *in vain to violate oath*, i. e. in such a way that its violation has no influence; but to violate it, that it has been sworn in vain, and to no purpose. *atthia.*

925 sqq. Cf. what Medea says, 516 sqq. Cic. De Amicit. c. 17: He complained that in all other matters men were more diligent (an in friendship), inasmuch as each could tell how many she-goats & sheep he had, but not how many friends; and that in procuring the former they bestowed care, whereas they were negligent in respecting their friends; nor had they any signs, as it were, and marks, by which to distinguish which persons were suitable for endship."

929. *τὴν δπως ἐτύγχανεν*, *rash*, and therefore *unjust*.

935. *Words wandering beyond the province and bounds of reason, and before delirious.* Monk.

938 sqq. The Schol. has rightly understood the meaning: "For if wickedness goes on increasing in proportion to every man's life, in such wise that the later-born exceeds in wickedness him who went before him, the gods will have to found some other state to which the wicked may retire." — *κατ' ἀνδρὸς βίοτον.* As though Theseus should say: *If audacity advances and increases in the same ratio as the man's advances.*

939. *τοῦ πρόσθεν εἰς ὑπερβολήν.* Another instance of this construction may be found in a fragment of Autolycus, i. 6: *πῶς γὰρ τις ἔστ' ἀνὴρ Γνάθον τε ἁυῆλος, νηδόνος θ' ἡσσημένος, κτήσαιτ' ἀνθεν εἰς ὑπερβολὴν πατρός;*

942 sqq. There is no occasion for Musgrave's correction, *ἐπειδή γ' μιασμόν ἀλήνυθα, since I have already contracted pollution by talking to thee, who art defiled with such wickedness.* For the reading of the MSS. involves the same meaning. Theseus says: *Inasmuch as you come to (or for) my pollution, i. e. by your coming have involved me in the contagion of your guilt, show your face to your father, that he may see what countenance you now wear.* The expression *ἐρχεσθαι τι*, signifying to do something, is much used by Euripides. Thus above, 652: *λέκτρων ἀθικτων ἡλθεις ἐξ αναλλαγάς.* Valekenaeer rightly reminds us, that men in those days were afraid not only to be under the same roof with those who were charged with the more serious offences, but even to speak with them, because they thought that even by talking with them they contracted the contagion of their guilt. Aesch. Choeph. 448: *ἄφθογγον είναι τὸν παλαμναῖον μος.* Cf. Eur. Orest. 75. 479 sqq. Herc. Fur. 1218. Besides, Agrippulus seemed to his credulous father to be both the author of Medea's death, and contaminated with a double guilt.

952. *καπηλεύειν* h. = *fraudem facere* (like petty shopkeepers). *and impose upon men by that food of thine, consisting of things without thee.* Herod. i. 155, quoted by Blomfield: "Make a proclamation to them to educate their children in playing the harp, and in singing, and in huxtering (*καὶ καπηλεύειν*); and speedily, O king, you

will see them, from men, become women.” *Monk.*—Ορφέα. On the Orphic diet, see Plat. Legg. 6: “We hear of a time when we did not even venture to taste beef; and that our sacrifices to the gods were not living things, but cakes and fruits dipped in honey, and other such-like pure sacrifices. And men abstained from flesh-meat, as though it were not clean to eat it, nor to pollute with blood the altars of the gods; but we of those days lived in what is called the Orphic fashion, adhering to things without life, and, on the contrary, abstaining from living creatures.”—By this food they professed a certain sanctity of life. Blomfield thought it related to the Ορφεοτελεσται, concerning whom see Valkenaer, Diatr. de Aristobulo, p. 84, where he also speaks of certain silly treatises, πολλῶν γραμμάτων καπνῷ, which knaves abused to their own purposes, promising the superstitious, not in this life alone, certain advantages, which, as it generally happens, they themselves were without, if they would allow themselves to be initiated in certain rites, according to these books.

965. τὰ φίλατα, i. e. the husband and children of Phaedra, whom she had lost, together with her life.—δυσμενεῖς σῆ, used in the same way as in Androm. 62: οἰκτῷ τῷ σῆ, and in Heracl. 1012: τῆς ἐρῆς ἔχθρας. Cf. Gr. 1007 (790), § 652, Obs. 6.

966. ἀλλ' ὁ. Euripides makes his Theseus an orator; like an orator, therefore, he anticipates his opponent's reply; for, first, he brings forward this,—μισεῖν σε φήσεις τῆρε, and this being rejected, he now goes on to raise another objection in accordance with Hippolytus's character: ἀλλ' ὡς τὸ μάρον ἀνδράσιν μὲν οὐκ ἔνι, γυναιξὶ δὲ μπέψικεν. Also below, 1013, Hippolytus himself: ἀλλ' ὡς τυραννεῖν ηὖν τοῖσι σώφροσιν.—On the adjective μάρον, see note to 644.

970. τὸ ἄρσεν (natura virilis ingenii), manliness, mankind.

977 sqq. Σίνης. Apollodor. 3. 16: “Next Theseus slays Sinis, son of Polypemon and Sylea, the daughter of Corinthus. He was called Pitycamptes, because, living on the isthmus of Corinth, he compelled the passers-by to try to bend the pine-trees; and when they proved unable through weakness to effect this, they were hurled aloft by the recoil, and so killed. In this way Theseus slew Sinis.” Somewhat differently Diod. Sic. 4. 59: “Theseus first of all destroyed the man named Corynetes, who used the afore-mentioned κορύνη, or club, and murdered the passers-by; and next Sinis, who inhabited the isthmus. For bending two pine-trees, and fastening one arm to each of them, he would suddenly let them go. Wherefore, their bodies being torn asunder by the violence of the recoil, it came to pass that the unhappy wretches died in great agony.”—In the next line W. reads, with Brunck (from Cod. Par. A): κτανεῖν τὸν ταυτόν, i. e. not only sent into exile, like Hippolytus, but even slew.

979. σύννομοι is properly said of cattle or other animals which feed together. The poet here somewhat boldly calls rocks συννόμοι θαλάσσης, i. e. bordering on, adjoining the sea. And Soph. OEd. Col. 1134: κακῶν ξένουκος. On the story of Seiron, see Ov. Met. vii. 443. Plut. Thes. p. 4. E, whose words are these: “Theseus slew Seiron on the frontiers of Megaris, by hurling him down from the rocks, as the common story goes, because he plundered the passers-by; but

some say, because, with insolence and daintiness, he held out his t to strangers, and commanded them to wash them; and then sked and thrust those who had washed them into the sea."

983. ξύστασις . . . φρενῶν. Euripides has an expression very like s in Alc. 813: τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. 'H πτασις or τὸ ξυνεστηκός φρενῶν means *contraction of mind*, which s said to take place through grief or melancholy. Cf. Cic. Tusc. 31: *Eodem enim ratio est effusio animi in laetitia, quo in dolore contractio*. Monk.

984. "This business, so far as it is unknown to you, my father, bears to afford just arguments against me; but, if any one will imine it, it does not involve any just blame against me," *Schol.*

992. ἀπῆλθες, *you have assailed me in an underhand way*. Not nking this very appropriate here, I suspect that we ought, with Irkland, to read ἐπῆλθες, for Theseus had not acted treacherously, t openly. The words which immediately follow should seemingly thus explained: ὡς διαφθερῶν με καὶ ὡς ἐμὲ οὐκ ἀντιλέξοντα.

998. ἐπαγγέλλειν. This word Matthiae interprets: *faciendum alid alicui denunciare*, hence *incitare*. This is his emendation. The S. read ἀπαγγέλλειν.

1001. As the Codd. Flor. A, and Par. A, Havn., have φίλος for οὐς, I am not sure whether we ought not to write ἀλλ' ἀντὸς οὐ ρῶν τε κάγγης ὧν φίλος, by which we get a more harmonious aning and construction.

1005. γραφῆ τε λεύσσων. The poet here makes mention of pic- es, in accordance with the manners of his own age, and not with t of Theseus; for in the age of Theseus there were no pictures at much less of a lustful or lascivious character. But Euripides is d of similes and expressions taken from the art of painting; a de of expression which he uses still more preposterously in the oades, where, 687, Hecuba says: αὐτὴ μὲν οὖπω ναὸς εἰσιβην iφος, γραφῆ δὲ ἰδούσας καὶ εἰδόνος ἐπίσταμαι. *Brunck.*

1007. καίτοι. Witzschel reads καὶ δή, after several good MSS. tthiae agrees with Valckenera that these particles do not suit the sage, and suspects that δή crept in from the next line, and that poet wrote καὶ μήν, *enimvero*. But καὶ μήν is not *enimvero*, but *ero* or *atqui*. L. Dindorf, however, contends that καίτοι is the y true reading, which, though bearable, is not necessary. The eeks use the particles καὶ δή where, conceding or dismissing any nt, they pass to something else. So here, too, Hippolytus might : *Well, even suppose my chastity does not sufficiently convince you.*

1013. As τυραννεῖν stands first, the whole force of the sentence ms to centre in it, and not in τοῖσι σώφροσιν; and the order of argument to proceed thus: "I am chaste; but even were I not Phædra's beauty was not so great as to captivate and entice every . Well, but, you will say, supposing you are chaste, why should a chaste man be ambitious to reign? so that, perchance, I may be seduced Phædra, not from a love of woman, but of regal power. I have never aspired to the sovereignty of the state." *L. Dind.*

1019. πράσσειν = the sense in which Attic writers often use it: *civiles tractare, in republicā versari.*

1029. Valckenaer has proscribed this line as spurious, as he made up from 1048; and editors have rashly followed his judgment. It is wanting, indeed, in the writer Chr. Pat. 526, and the beginning of the same line is found in *Aelian*, Var. Hist. 3. 29. Diog. Laer. 38; but these things are of little consequence, and by no means sufficient to expel the line from its place. Vid. Hermann on S. C. Ed. R. 1506.

1034. ἐσωφρόνησεν. Phaedra has preserved her chastity committing suicide, on account of which she is at least *este* chaste, though she could not have been *chaste*, οὐκ ἔχουσα σωφροῦ. But Hippolytus had not made a good use of his own chastity, so by not exposing Phaedra's passion, he ran a risk of being himself esteemed unchaste. *Matthiae*. Euripides is very fond of *oxymora* of this kind. Cf. Iph. Aul. 973 sqq.—Witzschel, from Codd. Par. Flor. 10, reads ἐσωφρόνησε δέ.

1038. οὐ γόης. Thus Par. A. Other MSS. and old editors γόης, which I am not sure should not be replaced.

1044 sqq. A. *Matthiae*, from Flor. 10 alone, edited ἡξίους γ' in which the Dindorfs have followed. Witzschel again expunges particle, as neither necessary, in his opinion, nor supported sufficiently by the authority of the MSS.—ώς ἄξιον τόδ' εἰπας, said somewhat ironically, *quam te dignum est, quod dicis*.

1050. Witzschel, from Par. A, Flor. 19, reads μισθὸς γάρ οἱ ἑστιοι, by which collocation the sentence, he thinks, is rendered more forcible.

1057. Lots, or notes from the observation of augurs, were written on tablets. Valckenaer quotes *Phœn.* 852 (838), where Tir says to his daughter: Κλῆρους τ' ἔμοι φύλασσε παρθένω χερι, ἔλαβον, οιωνισματ' ὅρνιθων μαθών, θάκοισιν ἐν ἵεροισιν, οὐ τενόμαι. He also rightly compares with Theseus's speech Soph. R. 964: φεῦ, φεῦ· τί δῆτ' ἀν, ὃ γύναι, σκοποῖτό τις Τήνη Παναγινέται, η τοὺς ἀνω Κλάζοντας ὅρνις; *Monk.*—κλῆρος δεδεγμένη, not admitting, leaving no place for, the soothsayers' tablet.

1064. τὸ σεμνὸν . . . τὸ σόν (tristis et fieta vultus tui severi your prudery).

1070. πρὸς ἡπαρ, i.e. πρὸς ἡπαρ χωρεῖ, as said Soph. Aj. The verb could the more conveniently be omitted here, because the notion is implied in the adverb ἐγγύς.

1071. φαίνομαι δοκῶ τε. Euripides often joins words of the same meaning. Cf. *Bacch.* 617, ed. Elmsl.: οὐτ' ἔθιγεν, οὐθ' ἡψαθ' ηγούμενος, which passage also defends the double τε—τε. In the majority of the MSS., however, Flor. A, 10. Par. A, B, D, κακός γε is written, which I would have replaced, had not the γε seemed feeble here.

1078 sqq. The construction is, εἰθ' ἦν, ἐμὲ στάντα ἐναντίον τοῦ βλέπειν ἴμαυτόν, would that, standing opposite (like a painter, 790), I could contemplate myself.—ώς ἐδάκρυσα is *ut ficerem*, not *admodum defleo*, or *ut lacrymas fundo*. Matth.—Gr. 1314 (955), § 1080. You practised the worship of yourself much more than respect which is due to your parents.

1085. ἐγενόνσθαι here, to be made a stranger = to be banished. In the usual sense is *hospitio excipi*. Monk.

1089. ὑπέρχεται.—W. (after Par. A, Flor. 10) writes ἐπέρχεται. Having said this, Theseus quits the stage, and enters his house. See 1156.

1104. λύπας παραρεῖ. Elmsley rightly interprets: *lessens, diminishes some portion of it*; for λύπας is the genitive.

1105 sqq. ξύνεσιν δέ τιν' ἐλπίδι κεύθων . . . λεύσσων. This passage seems very suspicious, nay, even corrupt, the masculine gender being applied in the singular to a chorus of women, against the rule which we elsewhere see carefully observed by the tragic poets. For it is well known, that where the masculine gender is used for one woman, they always use the plural; and, again, that they use the masculine where they put the plural for one woman. The commentators attempt, indeed, to defend this passage by another example in Hel. 1630, where, according to the MSS., the common reading is: ἀλλὰ δεσποτῶν κρατήσις δοῦλος ὁν. But I can hardly believe, that a rule, which we know to be constantly observed, can be done away with or narrowed by one or two examples. It is much more probable, that these two instances, which violate the rule, are corrupt; and, indeed, an emendation in the teeth of all the MSS. ought to seem less bold than a defence of the violation, though supported by very many MSS. Hermann has very easily amended both passages: the present in a note to Viger, p. 715. 50: ξύνεσιν δὲ τις ἐλπίδι κεύθων λείπομαι, i. e. *ut prudens quis*; the other in his edition of the Hel. 1649, where he edits κρατήσει; so that the line now contains a general sentiment. And to Hermann's emendation even the Scholiast's note may be accommodated: "The Chorus is composed of women; but the poet transfers the character to himself, leaving the choral characters; for he uses masculine participles." The sentence is rightly interpreted thus: *And whereas I conceived the hope that I understood something for certain about Divine providence, that hope again disappoints me, when I look into the fortunes and deeds of mortals.*

1113. ἀκήρατον ἄλγεσι θυμόν, *a mind void of cares, unscathed by sorrow.*

1114. δόξα . . . ἀτρεκής, *a fame too carefully and anxiously sought after and acquired.*

1117. συνευτυχοίην. Σὺν ἄλλοις τὸν βίον εὐτυχοίην. Schol.

1120. καθαρὰν φρέν. Schol.: ἀτάραχον καὶ ἀφοβον. The metaphor seems taken from the agitation of water. Monk.

1122. Ἀθάνας. Eustathius, p. 515. 42, observes that the expression of our poet, 'Ελλανίας φανερώτατον ἀστέριον Ἀθάνας, is an adumbration of the Homeric ἀλίγκιον ἀστέριον καλῆ. Eustathius also explains it: ἦγουν ἀστέριον τῆς παρ' Ἑλλησιν Ἀθηνᾶς· ταῦτον δὲ εἰπεῖν διάδηλον ἐν Ἀθήναις, αἱ παρονομάζονται τῷ Ἀθηνᾷ. Valekenaer compares Anthol. iii. xxvi. 1: Μονσάων ἀστέρα καὶ Χαρίτων, sc. Homer. 42: τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον, sc. Sophocles. Monk.

1126. ψάμαθοι πολιήτιδος ἀκτᾶς. Πολιήτις is formed from the Homeric πολιήτης, and signifies the shore near Trœzen, and in the same district (litus vicinum et ejusdem regionis).

1133 sqq. [Limnae, on the coast near Trœzen.—τρόχος, race-course: not τροχός. Monk governs it by κατά understood. In Limnae

*curriculo continens pede recto exercitatos equos* (Fix.)] But W. (and so Htg.) properly receives Reiske's emendation, γυμνάδος ἵππου, Brunck rightly says the order is: οὐκέτι ἐπιβάσει συζυγίαν πώλων· Ἐνετᾶν κατέχων τὸν ἀμφὶ λίμνας τρόχον ποδὶ γυμνάδος ἵππου, no longer shalt thou mount the chariot yoked with Venetian steeds, possessing (frequenting) with the foot of thy well-trained steed the race-course by Limnæ. —κατέχων ποδὶ γυμνάδος ἵππου = κατέχων γυμνάσιν ἵππος.

1140. As here Euripides νυμφίδια λέκτρων ἄμιλλα, so Sophocles, Elect. 493: ἀλεκρ' ἄννυμφα λέκτρων ἄμιλλήματα.

1142 sqq. G. Dindorf says this line should be divided in two, as it is read in the Aldine: ἐγὼ δὲ σῷ δυστυχίᾳ | δάκρυσιν δοίσω. He also says on 1145: "That the probable form of the metre may be attained, we must write: μάτερ, ἔτεκες ἀρ' ἀνόνατα, putting the interjection φεῦ without the line." And on 1146: "If μανίω has the middle syllable long, the line will consist of a molossus and a brachius. But, more probably, it is an *ithyphallic*, with the middle syllable short, as in Rhes. 494: ἀλλὰ μηνίων στρατηλάταισιν."

1147. συζυγίας Χάρτες, *junctio Gratia*.

1163. ἐπὶ σμικρᾶς ρόπτης (in extremo vite discrimine), upon a very slight turn of the scale. ἐπὶ with the genitive is used in cases in which any thing turns, as it were, on the last critical point. See Hermann on Soph. Aj. 1247.

1164. δι' ἔχθρας ἡ ἀφύγμένος. On this circumlocution I have made a few remarks on Med. 872.

1166. ἄρμάτων ὅχος, currūs vehiculum. Cf. Phœn. 1190.

1171. πῶς καὶ διώλετ' εἴπε. See above, 91.—τῷ τρόπῳ Δίκης ἔπαιστεν αὐτὸν ρόπτρον. Euripides neither wished ρόπτρον to be understood as a halter, nor as a peg in a trap, as Valckenaeer thought ρόπτρον = ρόπαλον, and means a club, staff, or stick. That such an instrument might aptly be assigned to Δίκη, the Goddess of Vengeance and companion of the Furies, there is no need of proving at greater length. In like manner, Hom. Il. 12, 37: Ἀργεῖοι δὲ Διός μαστιγὶ δαμέντες, and Soph. Aj. 137: πληγὴ Διός. Somewhat more boldly Hor. Od. iii. 26. 11: *Regina sublimi flagello tange Chloen* send arrogantem. Even from works of art we can prove that the expression and image were not unusual. Thus Pausanias, describing the chest of Cypselus, v. 18. 2, among other things, says: "A handsome woman conducting an ugly one, and throttling her with one hand, whilst with the other she beats her with a club: this represents Justice doing injustice." Hence we see that even in ancient times a club was assigned to this allegorical personage, which ράβδος, hardly any one will deny, might easily have been changed into a ρόπτρον, either by artists or poets, as the subject seemed to demand.

1188. ἀπ' ἀντυγός. What the ἀντυξ ἄρματος is has been explained by Hemsterhuis on Lucian, vol. i. p. 279, by citing the notes to Hom. Il. 5, 262. 728, whence it appears that the ἀντυξ was a small circle (circular rim) appended to the top of the carriage-seat or body, and surrounding it. To the top or the side of this the reins were fastened, when the horses were stopt. Thus, Il. 5, 262: οἱ ἀντυγοί

**ἡνία τείνας.** Sometimes there were two ἀντυγές, as in Juno's chariot. Il. 5, 728: δοαι δὲ περιδρομοι ἀντυγές εἰσι, where the Venetian Scholiast: “Αντυγές, the semicircles upon the seat, to which the reins are fastened.”

1189. **ἀνταῖσιν ἀρβύλαισιν.** The part of the chariot about the ἀντυξ, where the charioteer stands. *Schol.* Also Eustathius on Il. 5, p. 456. 19: “Euripides in Hippol. speaks of the ἀντυξ for the reins. There also occurs the word ἀρβύλη, not spoken of a shoe, in the passage *ἀνταῖσιν ἀρβύλαισιν ἀρμόστας πόδα*, which are evidently the part about the ἀντυξ of the chariot, where (they say) is the standing-place of the charioteer.” This explanation, though I cannot support it by other passages, I yet think the true one. For if we receive ἀρβύλαι as *shoes*, and with others interpret, *when he had put his shoes on his feet*, the *ἀνταῖσιν* is not only frigid, but plainly unsuitable and superfluous. I should conjecture that the part of the chariot where the driver stood, was worked and hollowed into the shape of ἀρβύλαι (*shoes*), that he might have a firmer footing; and that from this resemblance in form it received its name.

1195. **ὑφ' ἄρματος**, i. e. *prope currum*; properly *sub curru*. It appears to be thus expressed, because Hippolytus, standing in the chariot itself, occupied the higher place; while his comrades, standing round the chariot, and following their master, held the lower. Some good MSS., however, have *ἐφ' ἄρματος*, which, as it is very easy to understand, is also a very likely correction. Cf. Matth. Gr. Gr. § 592.

1197. **τὴν εὐθὺς Ἀργούς.** W. Dindorf, in his Preface to the Poetae Scenici, p. xxii., contends that this is the only instance worth mentioning in the old Attic writers of the particle *εὐθὺς* used for *εὐθύ*, being recognized by Photius, p. 32. 12. But from Photius's testimony a suspicion struck Dindorf, that it was not till after the time of Eratosthenes that *εὐθὺς* was introduced into the copies of Euripides, but that the poet really wrote *τὴν εὐθὸς Ἀργούς*, of which hiatus he cites three other instances. The first is of Antiphanes, in Athen. vi. p. 258, E: οὐχ ἡδόν· ἵμοι μετὰ τὸ πλουτεῖν δεύτερον. But this is not to the purpose; for the hiatus is sufficiently excused by the interpunction and the pause. The second is in Archilochus, in Stobaeus, ex. 10: (ἥν) σφιν θαλάσσης ἡχίεντα κύματα φίλτεροι ἡπείρου γένηται, τοῖσι δ' ἡδὸν γ' ὅρος, of which the correctness is very doubtful. In the third place he cites line 158 of Empedocles: δέν δ' ἐπ' ὁξὸν ἔβη, θερμὸν δὲ ἐποχεύετο θερμῷ. Even by this nothing is proved, inasmuch as such a line might have been written by a philosopher-poet, who cared rather for his argument than for external neatness and polish; but not by a tragic poet. Dindorf is opposed by Bergk, in his Commentary on Attic Comedy, who quotes Pindar as also using *εὐθὺς* for *straightway* in Isthm. vii. 41: λόντων δὲ ἀφθετον ἀντρον εὐθὺς χειρωνος αὐτικ' ἀγγελιαι, and in Pyth. iv. 83: τάχα δὲ εὐθὺς ιών σφετέρας ἰστάθη γνώμας ἀταρβάκτοιο πειρώμενος. Cf. also Butt. Greater Gr. ii. p. 290.

1200. **ἥδη.** The messenger alludes to the part of the journey already completed.

1204. **φόβος νεανικός**, *violent, great.* *Schol.*

1208. Σκείρωνος ἀκτάς. He means the shore under these rocks.  
*Math.*

1209. πέτραν Ἀσκληπιοῦ. That lofty rock in the Saronic gulf, not far from Epidaurus, thus called from the Epidaurian deity, seems to be called by Euripides πέτρα Ἀσκληπιοῦ.

1213. τρικυμία. Every third wave was commonly believed to be the largest; or, as others say, every tenth. Hence the *fluctus decumanus* of the Latins, which may aptly be compared with the τρικυμία of the Greeks. Blomfield treats at length on this subject in his Gloss. to *Aesch.* Prom. 1051.

1217. κρεῖσσον θέαμα δεργυμάτων, *a spectacle too shocking for the eyes to look upon.* Monk. Cf. *Aesch.* Agam. 1377: ὕψος κρεῖσσον ἐκπηδήματος. Thucyd. ii. 41, the Athenian state is termed μόνη τῶν νῦν ἀκοῦς κρείσσων [but in a different sense: *more powerful than report has stated it to be*.]

1219. ἵππικοις ἐν ἥθεσι—ξυνοικῶν. Valckenaer's conjecture, ἵππικοισιν ἥθεσι, has pleased many. It is not improbable, and perhaps the true reading. I did not like, however, without the MSS., to change the preposition, as ξυνοικῶν is not used in its proper sense, but here has a meaning derived from its proper sense; for it means in this place πολὺς ξυνοικῶν, *multum versatus.* Cf. Soph. Oed. R. 1205.

1221. Standing in his chariot, with the reins drawn back, that he might check the horses more powerfully, Hippolytus bent back his body, so that it seemed suspended from the reins. Wherefore he is compared with a rower, who draws back his oar. *Bothe.*

1232. κάνεχαιτισεν. He transfers to the chariot what is properly said of a horse, which, rearing and throwing back its mane, throws its rider.

1238 sqq. πρὸς πέτρας. [This is better, I think, on the principle that the construction of the preposition that denotes *motion* is used, when the verb *expresses* a notion of *rest*, but *implies* one of *motion*.] Witzschel prefers πρὸς πέτραις, after the best MSS. (cf. Cycl. 130: φροῦρος πρὸς Αἴτνη). Hel. 1211: Λιβύης ἀλιμένοις ἐκπεσόντα πρὸς πέτραις); and in the next line he writes θραιών τε σάρκας, from Elmsley's emendation. Cf. Ov. Met. xv. 500 sqq., on the death of Hippolytus.

1247. ἵπποι δ' ἔκρυφθεν. This form of the verb (for -θησαν) is very suspicious. Ἐκάρεσθεν, indeed, is found in Arist. Pax, 1283; but, which ought to be particularly remarked, in an heroic verse. Another place of Arist., Vesp. 662, is more à propos to the defence of our reading; where, in an anapaestic verse, κατένασθεν is found. Those who wish to defend ἔκρυφθεν in our passage, ought to use this as an example. Matthiae, Gr. Gr. 468. 8, thinks that the form is admitted here on purpose that this ἄγγελικη ῥῆσις might sound somewhat heroic. This I can hardly approve; for had the tragic poets wished this, I fancy they would have more frequently used mere epic terminations in verbs of this sort. I do not doubt that some corruption lurks beneath. Cod. Flor. 10 has ἔκκρυφθέντες. What if we take this for an interlinear gloss explaining the true reading, which the copyists, as being adapted to the metre, have

ived into the order of the words? Perhaps the poet wrote *ἴπποι οὐνδοι*, which I formerly conjectured, or, which approaches near the run of the letters, *ἴπποι δὲ κρυπτοί*.

53. *τὴν ἐν Ιδῃ πένην*. Schol.: “It is uncertain which Ida. For even if one were to fill with writing all the wood in Ida, which woody mountain near Troy.” The Schol. is right, except that ought not to have thought of the Trojan Ida, as the poet meant Crete. Euripides uses *πεύκη* for a wooden tablet, in Iph. Aul. 39. 55 sqq. *κέκραγται συμφορά*. This is Elmsley’s reading; but the MSS. and old editions have *συμφοραι*. Elmsley and his followers suppose that the copyists, deceived by the false appearance of plural which *κέκραγται* presents, introduced *συμφοραι*. This, indeed, may have been so. Elmsley, on Med. 34, has adduced many examples, which show that the singular and plural of *συμφορά* often exchanged in the MSS. Nevertheless we must see, whether we can defend the reading of the MSS. For this place must be filled in the same way as Baech. 1348: *al, al, δέδοκται, πρέσβυ, ονεις φυγαι*. In either place the verb stands by itself, and forms a sentence; for the purpose of explaining which, a plural substantive is added, as it were, by a kind of apposition. In the Bacchæ the scene proceeds thus: *Eheu! constitutum est, senex, infelices fugae; nō ours: Eheu! effectum est, nororum malorum casus*. This abrupt change of speech seems adopted by the poet on purpose, because it expresses a certain feeling and emotion of the speaker.—*τὸν debitum, fatum, necessitas*.

66 sqq. The Cod. Par. A exhibits these two lines in inverted order. This order is both pleasing in itself, and is recommended by authority and excellence of the MS.

67. *δαιμόνων τε συμφοραῖς*, misfortunes sent by the gods.

74 sqq. The order is: *Θέλγει δέ Έρως φύσιν δρεσκών σκυλάκων γίνων θ' ὅσα τε γὰ τρέφει, ἄνδρας τε*.—The words *φύσιν* and *τρέφει* are used in the sense of *οὖ μανικόν*. *κραδ. γὰ, τὰν Αλιος αἰθον δέρκεται*, the earth, which the Sun beholds illumined with his own and splendour.

83. Nine of the extant plays of Euripides introduce gods or goddesses in the last act to unloose the knot; viz. the Orestes, Hippolytus, Andromache, Supplices, Iph. Taur., Bacchæ, Helena, Ion, Medea. This appears, however, to be done with better right in Hippolytus than in the rest. Monk.

85. *Ἄρτεμις αἰδῶ*. *Αἰδῆ* used to be read; but *αἰδῶ* has been rightly replaced by Valckenaeer from Flor. A, and afterwards Havn. In formulæ of this kind the deities were wont to declare their rights. Cf. Orest. 1642. Bacch. 1340. Hel. 1663.

89. *ἀφανῆ*. Interpreters have found it difficult to explain this word. It must be joined with *πεισθεῖς*. *Πειθομαι τι, I suffer myself persuaded of a thing*, is not rare. There is a manifest opposition between *πεισθῆναι* *ἀφανῆ*, and *φανερά δὲ εἰλέν σ' ἄτη*. This last we received with the Dindorfis. There is an emendation of mine, founded on traces in Cod. Flor. A: *φευκτέαν δεῖλ' (rel δεῖλ')* *ν. Ald. rell.: φαν. δὲ ἔσχες ἄταν*. The MSS. and Lasc., *ἔχεις χες*. Though Flor. 2. 15, Havn., have *ἄτην*, we should proba-

bly read ἄτη or (Dobree) ἄτα. "Εσχεθες ἄτην was commonly read from Markland's conjecture. Formerly, when φανεράν and ἄταν, or ἄτην, were found in all the MSS., I tried φανερῆ δ' εἰλέν ἄτη, as if said of Phædra, *apertā et manifestā fraude te decepit*. ἄτη, signifying *deceit, fraud*, is found, Hom. Il. 10, 391. See also Hermann on Soph. Trach. 846. It is well known how often ν and ι subscript were exchanged in the Codices.

1296. As here Diana passes from anapaests to trimeter iambics, so Hercules in Soph. Philoct. 1418.

1297. προκόψω γ' οὐδέν. He used this verb in a like sense, Alc. 1079: τί δ' ἀν προκόπτοις, εἰ θέλεις ἀσι στένειν; It is properly used of those who cut down and remove wood and other impediments. Hence προκόπτειν means *progredi, proficere, to make progress*.

1298. ὡς ὑπ' εὔκλειας θάνη. Some commentators wish to correct ἐπ' εὔκλειας, but there is no need of such a change; for ὑπό, as to the sense, means nearly the same as μετά. Proclus in Chrestomath. 69: "The ancients often took ὑπό for μετά." Schol. on Pindar. Olymp. iv. 3: "Homer uses ὑπό for μετά: δαίδων ὑπὸ λαμπομενάων." So ὑπ' εὔκλειας is εὐκλεῶς. Cf. Aesch. Agam. 1562: καὶ καταθάψομεν οὐκ ὑπὸ κλαυθμῶν τῶν ξεῖ οἰκεων. Soph. Elect. 630: οὐκούν εἴσαις οὐδὲ ὑπ' εὐφήμου βοῆς θῦσαι μ'; Eur. Androm. 322: εὔκλεια δὲ οὐδὲ μέν ξεῖστ' ἀληθείας ὑπὸ εὐδαιμονίων. Herc. Fur. 289: ὡστ' οὐδὲ ἀνεκτὸν δειλίας θανεῖν σ' ὑπο. Ion 1333: καθαρῶς Ἀθήνας ίδε ὑπ' οἰωνῶν καλῶν. See also Pflugk on Herc. Fur. 289. Matth. Gr. Gr. § 592. γ.

1303. δηγθεῖσα κέντροις. Though the poet has so often spoken of Love, he has never (elsewhere) said ἔρωτι δηγθῆναι, much less κίντροις δηγθῆναι, of Love or Venus. Valkenaer therefore judges this expression foreign to the *usus loquendi* of Euripides, and recommends πληγεῖσα, which he defends with much learning. Porson seems to have thought the same, and, as quoted by Monk, recommends πληγθεῖσα. But we want neither emendation. For Aeschylus, in Xantr. fragm. ii. 3, uses κέντρημα γλώσσης. Sophocles, Fragm. inc. lix., writes ὅν δ' ἔρωτος δῆγμα παιδικοῦ προσῆ, and Euripides, in Herc. Fur. 20: εἴθ' Ἡρας ὑπὸ κέντροις δαμασθεῖς. In Clem. Alex. Strom. ii. 6, some poet represents Ajax himself saying: λόσσης πικροῖς κέντροισι ήρεθσμένον. In a fragment of the Danae, iii. 6: πόθῳ δεδηγμένον. Can we deny that they who wrote thus, could say *Amoris* or *Veneris* κέντροις δηγθῆναι? The words of Pflugk on the passage of Herc. Fur. just quoted are worth hearing: "He does not assign κέντρα to Juno as an attribute in the same way as the bow is assigned to Apollo, the lightning to Jove, the trident to Neptune; but of the insignia of the gods some are perpetual, and, as it were, public; others assumed for a time, and invented by the poets, not as a custom, but as *becoming*, i. e. looking at the propriety of person, place, time, and circumstances. Hence what Erfurdt has collected in Soph. Antig. 598, on Tafelius, Diluc. Pind. i. 2, p. 698: Jovis Xanthός and μάκελλα, Martis μάστιξ, Bellonæ Venerisque flagellum; hence, lastly, Junonis κέντρα, torturing the stepson with the lashes of his stepmother; also of Venus, *quaet dulcem curis miscet amaritatem*, Hippol. 1301; and whatever other perturbed and unquiet feelings there are."

either in the minds of men, or inflicted on men by the gods." Add to this, that the expression agrees admirably with the sense of our passage; for Diana wishes not only to declare the innocence of Hippolytus, but so to explain the whole affair, that she may, at the same time, set forth the generous nature of Phædra, inasmuch as she herself was not lustful, but incited to love by the power of Venus, against whom the more she struggled, the more deeply wounded did she come off.

1327. ὥστε γίγνεσθαι τάδε. Monk says ὥστε is redundant before the infinitive. But this is a ridiculous assertion. Nor has Butt-mann, on Soph. Philoct. 656, done better, in thinking that ὥστε is sometimes added for the sake of the metre; an opinion which Hermann, on the same passage, has briefly refuted. *He* says that ὥστε is added in such a way as to increase the force of the sentence, and to be expressed by *vel* or *adeo*; and he bids us compare notes to Viger, 949. But I confess, that even this reasoning does not satisfy me. For whence has ὥστε received the force of increasing? The fact is briefly this: If the particle is added to the infinitive, it expresses some action or state consequent on the finite verb. So the passage of Sophocles has this meaning: *Estne venia, ita ut prope etiam possim arcum contemplari?* (*ἀρ' ἔστιν ὥστε κάγγυθεν θίαν λαβεῖν;*) We have, therefore, in both constructions the same meaning, but conceived and expressed in a different manner. And thus in other places also is this particle before the infinitive to be explained. Cf. above, 705. Heindorf on Plat. Protag. 565.

1331. Ζῆνα μὴ φοβουμένη, i. e. εἰ μὴ Ζῆνα ἐφοβούμην.

1347. καταληπτόν. Here used actively, as *ἀψανστος* by Soph. CEd. R. 969, and *ἀφόβητος*, ib. 885. See Porson on Hec. 1117. Matthiæ on Hec. 680. Gr. Gr. § 220.

1350. χρησμοῖς. He seems to call *χρησμοὶ* what Theseus had said above, 1045 sqq. *Matth.*

1353. σφάκελος is rendered *spasmus*. *Æsch.*, Prom. 903. 1086, has used the word, which Blomfield interprets *dolor quivis acutus*. It signifies properly an acute disease, which affects the spine, marrow, or brain. *Monk.*

1354. The hiatus at the end of the line, contrary to the rule of anapaestic systems, is suffered to remain. This seems to be done on account of the suspension of the actor's voice, and the exclamations in the following line. A suspicion, however, may arise, that a parœmiac, and perhaps a few more verses, have slipt out. *Monk.*

1360. τίς ἐφέστηκ' ἐνδέξια πλευροῖς; So Cod. Par. A, whence Valckenaer, and the editors who followed, have received it. Several Codd. and old edd., τίς ἐφέστηκεν δεξιά πλευροῖς; which some have wished to defend, on the ground that it was the accusative plural for *κατὰ δεξιά*. But this reasoning cannot be supported by other examples. Hermann, on account of the violation of the legitimate cæsura in the second arsis, wished to read τίς ἐφέστηκεν δεξιόπλευρος; The neglect of the cæsura seems to admit of some excuse, because *ἐνδέξια* is compounded of two words.

1365. πάντας ὑπερσχών. *Libri ὑπερέχων*, which Valckenaer corrected. *Qui pudicitiā supra omnes eminuit*. This emendation is aided *Hippol.*

even by metrical reasons; for in a legitimate anapæstic system a dactyl very rarely follows an anapæst.

1372. This line is probably corrupt. Matthiae says it is an iambic dimeter brachycatalectic. I should think, that either the anapaestic or dochmiae numbers should be restored. Perhaps we ought to read: μίθετε τὸν τάλαντον. The preposition might easily have been added.

1374 sqq. Par. A and Lasc. have προσαπόλλυτέ μ' ὀλλυτε τὸν δυσδαιμόνιον ἀμφιτόμον | λόγχας ἔραμαι διαμοιρᾶσαι. G. Dindorf would write in two verses: προσαπόλλυτέ μ' ὀλλυτε τὸν δυσδαιμόνιον μετ' ἀμφιτόμον | λόγχας ἔραμαι διαμοιρᾶσαι. With these three anapæstic dipodia, προσαπόλλυτε—ἀμφιτόμον, cf. Arist. Vesp. 752: ὁ κῆρυξ φησὶ τις ἀψήφιστος; ἀνιστάσθω. Markland corrected δυσδαιμονά μ'. The MSS., δυσδαιμόνιον. The construction of ἀμφιτόμον λόγχας ἔραμαι διαμοιρᾶσαι is the same as Med. 1399: φιλίου χρῆστος στρατος παῖδων ὁ τάλας προσπτίξεσθαι, where see my note.

1379—80. Reiske and Heath think that these lines ought to be transposed. Whether the latter refers to the slaughter of the Pallantidæ, as the Schol. says, or to Tantalus, Pelops, Atreus, and Thyestes, the ancestors of Theseus through Æthra and Pittheus, which is Heath's opinion, these same μαιῶνοι σύγγονοι may also be called by apposition παλαιοὶ προγεννητόρες. I think there should plainly be a stop after προγεννητόρων, that these genitives may depend on ἄρα. Matthiae. [Witzschel follows this mode of stopping, but Dindorf not.]

1391. θεῖον ὅδμῆς πνεῦμα. On the divine odour breathed by the garments and hair of the gods, Spanheim has written much. Callim. Hymn. in Apoll. 33. Prometheus, perceiving the nymph approaching, says: τις ἀχώ, τις ὅδμὰ προσέπτα μ' ἀφεγγής; Æsch. Prom. 115. Virg. Æn. I. 507: Ambrosiaque comes divino vertice odor rem Spiravere. Ov. Fast. 5. 375: tenues successit in auras; Manili. odor: posses scire fuisse deam. Monk.

1392. On the participle ὡν placed at the beginning of a senarius, Hermann, on Soph. Aj. 965, rightly observes: "Where the sentence begins towards the end of a line, the numbers of the two lines are united, that, at the end of the one, and the beginning of the other, liberties are allowed which are not otherwise permitted, save in the middle of a line." Elem. Doctr. Metr. 118.

1396. Ov. Met. ii. 621: neque enim caelestia tingi, Ora decet lacrymas.

1402. The meaning is: *Venus complained of her honours not duly received, and was wroth with your chastity.*—τιμῆς must here be understood *de honore neglecto*. In like manner, Hom. Il. i. 65: εἰτ' ἀρ' οὐ οὐχαλῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης, sive quod propter votum non persolutum ille nobis irascitur, sive propter hecatomben neglectam. Ibid. xiii. 165 sqq.: χώσετο δὲ αἰνῶς Αμφότερον, νίκης τε καὶ ἔγχεος, ἔχνιαξεν, indignissime tulit utrumque, et victoriam non reportatam, & jacobulum quod fregerat. The same mode of expression is found in Latin. Cic. Deiot. 111. 9: perparcum amicitias culpam relinquerem. To Atticus, i. 5: de litterarum missione sine causâ abs te accusor. Cæs. Bell. Civ. i. 78: premebantur Afri pabulatione. B. G. v. 28: re fermentariâ non premi.

13. τί δ'; The Greeks use this formula in the same way as we *how? what?* They deny, to a certain extent, what the others. The whole verse is rightly interpreted by the Schol.: "Why do you blame the curses? for you would have slain me even out them, so dreadfully were you enraged."

15 sqq. The Schol.: "Deceived in the correct estimate of justice and truth."—In the next line ἀραιος is used actively, as in Med. καὶ σοὶς ἀραια γ' οὐσα τυγχάνω δόμοις. Cf. Iph. Taur. 778. Trach. 1203. Ed. Tyr. 1291. Aesch. Agam. 245.

17. ἄτιμοις ἀτιμώρογοι, Schol. Valekenaer has aptly quoted h. Agam. 1288: οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθνήξομεν. Virg. xi. 845: Non tamen indecorum tua te regina redinquit, Extremā in morte.

20. Schol.: ἔγώ ἐκ τῆς ἡμῆς χειρὸς ἐν τοῖς ἀφίκτοις βίλεστι ρήσομαι ἀλλον, ὅστις ἀν τύχη φίλτατος αὐτῆς τῆς Ἀφροδίτης, τῶν ἀνθρώπων, alluding to Adonis, as some think. Apollod. iii. : "Adonis, while yet a boy, being smitten by the wrath of a, was killed out hunting by a boar."

24. τιμᾶς μεγίστας. Schol.: "In Troezen there is a temple of Hippolytus, where future brides are shorn of their tresses. The Zenians paid divine honours to Hippolytus; and, enrolling him in starry heavens under the name of the Charioteer, worshipped with yearly sacrifices, and honoured him with a temple. Paus. ii. 32, relates this, and has also the following: 'And something of this kind they also do. Every maiden has her hair shorn before marriage, and brings and dedicates it in this temple.'" Diod. iv. 62, tells the same story.

27. I have written καρπουμένω, with other editors, from Valekenaer's emendation. The MSS. wrongly καρπούμεναι. The sing is: *They shall dedicate their tresses to thee, who shalt long enjoy tears, the signs of their great sorrow.*

37—8. Our Schol. points to Alcest. 22, where Apollo, as Alcestis is about to die, says: ἔγώ δέ, μή μίασμά μ' ἐν δόμοις κίχη, λείπω θρων τῶνδε φίλτατην στέγην. In Statius, Theb. 8, 764, Minerva, g Tydeus dying, fugit aversata, Nec prius astra subit, quam mylampa et insons Ilissos multa purgarat lumina lymphā. Monck. nann, on Alcestis, has this note: "Lobeck, in his dissertations, which the title is, *dii veterum adspectu corporum exanimium non bitti*, Viteb. 1802, pars i. and ii., with other both ancient and modern writers, does not seem to have attended to this, that it is Apollo and Diana of whom Euripides predicates this. This, seems peculiar to these two; not, however, because, as tutelary deities of the light, they abhor such sights—for we must not think of sun and moon—but because both are said to strike men from a curse. For these deities preside over natural death, and are said far from the dying, and to inflict death from afar, because the cause of natural death is not openly seen."

41. ῥαδίως, libenter, aequo animo, i. e. ita ut nemini irascaris.

50. ἀφίης. Witzschel, with Brunck, prefers ἀφήσεις, a reading read from many good MSS. For (he says) I entirely agree with on, on Med. 314, that the distinct testimony of two manuscripts

is of more weight in establishing a reading, than the tacit as a hundred editions in defending the common reading.

1457. *κεκαρτέρηται τάμ* means nothing else than that he need to be admonished to exhibit fortitude against pain, since end of life he has no longer any room for fortitude; “the past when I might have borne pain with fortitude.” *Matthiae.*

1458. *κρύψον δέ μου πρόσωπον πέπλοις.* It is a very pre custom that corpses should be covered up, and especially the face, disfigured by death, should be veiled. Tecmessa on the of Ajax, Soph. Aj. 927: *οὐτοὶ θεατός ἀλλά νιν περιπτυχεῖ καλύψω τῷδε παμπήδην, ἐπεὶ οὐδεὶς ἀν ὅστις καὶ φίλος τλαῖ πειν.* Andromache on the corpse of Polyxena, Eur. Troad *ἔκρυψα πέπλοις κάπεκοφάμην νεκρόν.*

1459. *ὅρισματα, μενία ac turres.* Cf. Hec. 16: *ἴως μὲν οὖ ὅρθ' ἔκειθ' ὥρισματα,* where the Schol. explains by *πύργοι.* *B.* note on this passage of the *Hecuba.*]

## APPENDIX.

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### OF THE MORE DIFFICULT WORDS AND PHRASES.

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'fixed to a word means that its signification in the passage referred to is peculiar.

έψειν γάμων	261	ἀτρεκεῖς ἐπιτη-	637	πιέζειν
τόψιος		δεύσεις	644	*μωρία
πατέρεια αὐλά	322	*ξαίρειν	724	εὐφημος ἵσθι
μοτορεῖν	340	τί πάσχεις;	767	ὑπέραντλος
λαβεῖσθαι	368	*παναμίριος	776	ἰξάγγελος
υναὶ θεαὶ	373	προνώπιον	780	ἀμφιδέξιος
αλῆγναι	388	*διαφθείρειν	803	παχνοῦσθαι
υτοὶ πέλανοι	484	δυσχερής	821	κατακονά
σέρως	530	πυρὸς βέλος	913	λίχνος
περαλγῶ	542	σεβίζειν	952	καπηλεύειν
	589	προμνήστρια		

εμνῶν ἐξ ὁψιν καὶ τέλη μυστηρίων. 32 ἔρωσ' ἔρωτ' ἔκδη-  
• 161 τῷ δυστρόπῳ γυναικῶν ἀρμονίᾳ. 324 ἐν δὲ σοὶ  
μαι. 335 σίβας χειρὸς τὸ σόν. 363 πρὶν σᾶν κατ-  
φρενῶν. 366 πόνοι τρέφοντες βροτούς. 458 στέργουσι  
ἢ νικώμενοι. 546 πῶλον, ἄλυγα λέκτρων. 762 πλεκτάς  
των ἀρχάς. 929 τὴν ὅπως ἐτύγχανεν.

## APPENDIX.

965 τὰ φίλατα	1126 πολιητις	1297 προκόπτειν
970 τὸ ἄρσεν	1133 τρόχος	1347 *καταληπτός
979 σύνυνομος	τροχός	1353 σφάκελος
992 ὑπελθεῖν	γυμνάς	1413 τὶ δί;
998 ἐπαγγέλλειν	1189 ἀρβύλη	1417 ἄτιμος
1019 *πράσσειν	1208 *νεανικός	1441 ὁρδίως
1064 τὸ σεμνόν	1213 τρικυμία	1459 ὁρίσματα ( <i>τακτίς</i> 1085 *ξενοῦσθαι
1113 ἀκηροτος	1255 κέκραυται	αο <i>turres?</i> )
1114 ἀτρεκής	τὸ χρεῶν	
	1289 πειθομαί τι	

983 ξύστασις . . . φρενῶν.    1104 λύπας παραιρεῖν.    1147 οὐ  
ζυγίαι Χάριτες.    1188 ἀντυξ ἄρματος.    1217 κρείσσον θίαρα  
δεργυμάτων.

THE END.

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